THE CHRONICLE

OF

REV. L. F. E. KRAUSE

TRINITY LUTHERAN CHURCH
OF FREISTADT

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The Chronicle
of
Pastor L. F. E. Krause
First Lutheran Pastor to Work in Wisconsin

Translated and Edited
by
Roy A. Suelflow

Editor's Introduction

Lebrecht Friedrich Ehregott Krause, the first Lutheran pastor to work in Wisconsin, left behind a manuscript which he entitled **Chronica der evangelisch lutherischen Kirche in Town Nine, Washington County, Territory of Wisconsin, Nord America, deutscher Zunge zur Freystatt.** Krause included in this account interesting references to his church work, to the problems of his ministry, as well as information on living conditions on the Wisconsin frontier. This **Chronicle** for a long time was not generally known to exist. It is in the collections of Trinity Ev. Lutheran Church, Mequon, (Freistadt) Wisconsin, one of the congregations which Krause served. When in the 1940's I did research in the early history of the Buffalo Synod in Wisconsin, Herman C. Wehrs, pastor at Trinity at that time, shared this valuable historical record with me. A typescript of the German original as well as a translation was appended to my Master of Sacred Theology dissertation (Concordia Seminary, St. Louis, 1945).

By the permission of Trinity Ev. Lutheran Church, Mequon, a revised translation is now offered to a wider circle of interested students of history. The original copy is in a neat handwriting, and there were only a few minor problems with transcribing the original German. In translating Krause's long German sentences, it was sometimes necessary to repeat the subject or add connectives for the sake of clarity. In such cases square brackets are employed. Paranthetical phrases are in the original. Krause seems to have relished the well-rounded sentence; and at times he seems somewhat redundant for the modern reader. Some samples in their full wording have been retained in the translation, but later on in the work it was deemed economical of time and space to make some careful deletions, always indicated by three dots. But in such cases of editorial deletions there are no cases where factual information was omitted, except in several cases where long lists of the names of people were supplied. In such cases these lists of names were for the most part repetitions, and had been given before in the **Chronicle.**

Footnotes have been supplied especially in cases where Krause makes reference to certain people. Unfortunately, it has not in every case been possible to identify or describe some of the people mentioned in the **Chronicle.** And in the case of his own church members whom Krause mentions, no attempt has been made to do so.

Roy A. Suelflow, Translator and Editor

Biographical Sketch of L.F.E. Krause

To write a complete biography of Krause would be a major undertaking, since he was a restless individual who worked on three continents, changed his synodical affiliations possibly as much as a dozen times, and worked in countless cities, towns and hamlets. In a sense, Krause's life is a overaccentuated microcosm of the **Sturm and Drang** which afflicted serious minded churchmen in the 19th century who tried to rediscover the anchor points of confessional Lutheran theology in a turbulent and trying situation.

Materials for Krause's biography are as difficult and as scattered as was his life and work. The German historian Wilhelm Iwan researched the emigration of the Old Lutherans from Prussia in the 1830's and 1840's and fortunately concluded his researches in the various archives in Silesia, Pomerania and other places before these archives either became inaccessible or were actually destroyed in the realignment of territories following World War II. Many of the valuable sources used by Iwan now seem lost forever.[1]

Iwan says he could learn little of Krause's background, but it is known that Krause was a Silesian, born 19 October 1804. He studied in Breslau, and was ordained as a pastor in the state church by Johann Gottfried Scheibel, a staunch opponent of the state church in Silesia, at Loebau in Saxony on 25 May 1835. From the beginning Krause was critical of the state or union church, and this provoked a series of conflicts which led to his emigration in 1838.

Krause had had contacts in Germany with Heinrich von Rohr, J.A.A. Grabau, and other leaders of the Prussian emigration, as well as with Martin Stephan and other leaders of the Saxon emigration, but he did not effect organizational ties with either of these groups. Rather, Krause went to America as a representative of a group of Silesian Old Lutherans to prepare for their migration to America.

Krause left Hamburg for America in 1838 without an official exit visa. In America he studied conditions in New York State, but became disheartened and returned to Germany in the fall of 1839, very shortly after the Grabau immigration had arrived on American shores. The Silesians who had looked to Krause for leadership were disappointed that he was **no** longer in America. In Germany Krause spent a few erratic years, as Iwan records. In 1841 he came to America once more and assumed the pastorate of those of Grabau's immigrants who had settled in Wisconsin. During most of the 1840's Krause served this dual parish, with some of his members living in Milwaukee, but the larger number in a settlement they founded almost twenty miles north in what later came to be known as Freistadt. Krause is therefore rightly considered, if not the founder, at least the organizer and first pastor of the oldest Lutheran congregation in Wisconsin, which includes Trinity, Mequon (LC-MS), Trinity, Milwaukee (LC-MS), and St. Paul's, Milwaukee (ALC).

Krause was close to becoming the honored patriarch of all Lutheran pastors in Wisconsin. He gave some evidence of possessing some marks of greatness and leadership when he wrote to Wilhelm Hattstaedt in Michigan and assessed the prospects of Lutheranism on the Wisconsin frontier and called for a firm anchor in the congregation in Milwaukee (in contrast to the work in the country where he himself lived) as well as emphasis on English preaching and on the urgent need for mission work among the Indians, before they would be further driven back and demoralized by the advent of more white men.

Krause's **Chronicle** vividly portrays some of the difficulties he encountered in his work in Wisconsin, due at least in part to his own limitations but certainly also due

to the intransigence of the German immigrants who made the pursuit of freedom a fetish, and partly also due to the very difficult circumstances which prevailed on the frontier. When conflicts with one segment of his congregation had become severe, the opposition appealed to the Missouri Synod which was just conducting its organizing convention in Chicago in 1847. On the basis of information supplied by several of Krause's dissident members, he was denounced as a dangerous heretic by the first Missouri Convention.[2] The bitterness generated was too acute to enable Krause to continue even only as pastor of those members who remained loyal to the Buffalo Synod, and in May 1848 he accepted a call to Martinsville, New York.

After a few months, Krause was overcome with melancholy and in May 1850 left Martinsville.[3] Since he had thoroughly alienated Grabau, the Buffalo Synod leader, it may not have seemed totally irrational to him to apply for membership in the Missouri Synod. The minutes of Trinity Church, Milwaukee, for 27 November 1850, now unfortunately lost but researched carefully by me in 1943, record in great detail the reconciliation between Krause and his erstwhile members. Although the Missouri Synod required such a reconciliation as a condition of membership, Krause by no means bowed in total submission, but stood his ground on some points at issue on which he was convinced his members had been in error.[4] But he did make a rather abject confession of many of his past errors.[5]

After that, Krause served St. Peter's Lutheran Church near Detroit, then known as Roseville, Michigan.[6] But the situation there was too taxing for his melancholy temperament, and he soon left. From 1853 to 1856 he seems to have been back in Germany, a period of his life, as Iwan says, which is cloaked in darkness. Krause returned to America and pursued an equally erratic course. There are only scattered references, but it seems he founded a congregation in Winona, Minn.[7] In 1863 Krause reported from Winona that his wife Kaethe had died. [8]Krause had been engaged to the daughter of a Silesian pastor who became alienated from the emigration and refused to go thru with the marriage. Later Krause in Buffalo married this Kaethe, a widow with two daughters. As far as is known, he never had children of his own.

Dr. Ernst Deref, historian of the Buffalo Synod, asserted that Krause and some others about 1860 founded the Concordia Synod.[9] In 1865 Krause left Winona and became pastor of a congregation in Ellenville, New York. He was affiliated with the Ohio Synod for several years. In 1871 he took a call to a congregation in Lobethal in Australia. After some further changes in the parishes he served, Krause died 24 May 1885.

Footnotes

1. Wilhelm Iwan, ***Geschichte der Altlutherischen Auswanderung*** (Breslau: Johann Hess-Institut, 1943), 2 volumes.

2. See Roy A. Suelflow, "The Relations of the Missouri Synod with the Buffalo Synod up to 1866," in ***Concorida Historical Institute Quarterly***, XXVII, no. 2 (July, 1954), 63.

3. ***Kirchliches Informatorium***, 15 August 1851, p. 14, gives "Erklaerung der Luth. Gemeine in Martinsville bei Buffalo gegen Krause."

4. See Suelflow, ***op. cit.***, pp. 66-68 for the English translation of the points enumerated in the minutes.

5. Ibid., p. 69, translated from the original in ***Der Lutheraner***, Dec. 24, 1850.

6. See Roy A. Suelflow, "The Planting of Lutheranism in Detroit," in ***CHIQ***, XXXIX, no. 2 (July, 1966), 85.

7. Joh. Ph. Koehler, ***Geschichte der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und andern Staaten*** (Milwaukeee: Northwestern, 1925), p. 245. When Koehler says that Krause remained in Winona only one year he must have reference to his stay in a Wisconsin Synod congregation, not in the city.

8. ***Lutherische Kirchen-Zeitung*** (Ohio Synod), IV, no. 18 (15 Sept. 1863), 719.

9. ***Wachende Kirche***, LVIII, no. 18 (15 Sept. 1924).

CHRONICLE
of
the Evangelical Lutheran Church in Town Nine, Washington County, Territory of Wisconsin, North America, of the German tongue, at Freystatt.

The Evangelical Lutheran Church in Town Nine, Washington County, Territory of Wisconsin, North America, of the German tongue, is a living witness of the truthfulness of the prophecies of the Triune God to His Church, especially when He said thru the Prophet Ezekiel (34,11) "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out." Likewise, when . . . (Jesus) says "The gates of hell shall not prevail against it (the church) (Mt. 16, 18). When the people of the Lutheran Church in Prussia were sleeping, Satan came and sowed tares among the wheat. For since almost fifty years the archenemy of the Church of God had, thru the crypto-Calvinists, tried to make the Lutherans believe that it was contrary to the law of love if one held so decidely to the Lutheran doctrine and confessions, and if one did not want to recognize the Reformed, who also believe in the Lord Jesus, as brethren in Christ. (It was said) there was only a small difference between the two churches and that Luther and Zwingli had only engaged in logomachy, that Luther was only too stubborn, for otherwise he certainly would have been softened by Zwingli's tears in 1529 at Marburg and would have been unable to reject the hand of fellowship which Zwingli had offered. (It was said) that Luther was the fault of the whole of the separation, that Luther was at fault that the Lutheran and the Reformed Churches were not united.

But now (it was said) it had become clear that the whole affair was only a battle of words, and that the time had come that the Word of Christ should be fulfilled: "And there shall be one fold, and one shepherd." (John 10, 16). (It was said that) a union should be effected with (John 10, 16). (It was said that) that the inimical party names Lutheran and Reformed should be dropped and only the term Evangelical used. (It was said that) a union should be effected with the Reformed, and one church should be built with them, and that the hand of fellowship should be extended to them. That (it was said) would be Christian, and an act of love. (It was said) that the so-called distinctive doctrines between the Lutherans and the Reformed was outdated trash, and that if Luther lived today, he would certainly teach differently than he had, and that he would not refuse a union with the Reformed.

In the higher schools Dr. Luther, that precious Prophet of God, was made an object of hate for the students, and the irresolute Melanchthon with his adulterated Augsburg Confession of 1540 was elevated as an example to be followed in the pursuit of (Christian) love: the pure and true Lutheran doctrine was despised as something opposed to progress and as having served its purpose; the Formula of Concord, this genuine protection, wall, and guard against both the open and the secret attacks of the Calvinists, was derided as a Formula of schisms, and the authors thereof as also the eight thousand tongues who subscribed to it were even in their graves derived as enemies of the peace of the Church and as disturbers of the peace. In contrast to that the Calvinistic false doctrine was advocated as being in accord with reason and with the law of love, and especially everything which was divine truth was denied. For this reason it was seldom that a candidate for the ministry could be found who knew the Confessional writings (Symbols) of the Lutheran Church. For in their examinations they were not asked about this. The most unrestrained subjectivity was rampant in doctrine; each pastor and teacher could and was permitted to preach, dispense the sacraments, and teach, as he saw fit. In the schools the Lutheran Catechism was only for show, and was only

memorized; the instruction of the youth in the schools and of the confirmands was either Zwinglian or Calvinistic, according to the preference of the pastor or teacher. The children were not taught what repentance, faith, or sanctification was, nor (were they taught) about the doctrine of the persons of Christ, baptism, the Lord's Supper, the Church, heaven and hell; for those who were to have taught them did themselves not know the right way. The outwardly pious sects, Methodists, Anabaptists, Herrnhuter, Reformed, and the clever pietists, cloaked with the mantle of Samuel, noised abroad everywhere that it did not depend on the doctrine, but on life, and they talked the people (into holding) a new monkish workrighteousness thru the observance of hours of prayer, and convinced the people that in every church group, even if its doctrine was ever so corrupt, there were children of God. For this reason they always gabed about believing Reformed, Methodists, Anabaptists, Herrnhuter, etc. In this manner eventually there came a general indifference (indifference in respect to the correct doctrine) and also a pitiful syncritism (confusion of religions) into the hearts of the people, also into the hearts of those who had been born, baptized and confirmed in the Lutheran Church.

So the devil, in the form of the angel of light, blinded the simple Christians, who very much wanted to be saved, so that they did no longer care what kind of doctrine or what kind of confession a preacher had. But if they heard that this or that preacher was believing, they ran to him immediately and received Communion there and had their children baptized by him. This happened to many of us before our eyes were opened by the Word of God and before we realized that with false doctrine there can be no true faith, and that out of false doctrine no real faith can come, but that only out of orthodox doctrine the correct faith and a true Christian life could grow.[A] Thus the Christians who were concerned about the welfare of their souls ran hither and yon on the market places of the so-called believing preachers, namely the clever Calvinistic preachers, and obtained from these spiritual quacks sweet poison instead of heart strengthening medicine. But the devil knew how to mix the poison so that the souls gradually rotted away in weakness, so that his deception was not discerned.

After the devil had in this manner, thru his Calvinistic towncriers in Prussia - the so-called believing pastors -, in a pile before his junk shop not only lighthearted Christians but also serious Christians, and after the devil had with a sham of sincerity offered his wares out of his cheating-bag to everyone according to his wants, then on both sides they turned to buying with rending power. The children of the world really got what they were looking for, but the children of God were cheated pitifully; and even the wise virgins did not notice it very soon because they were sleeping.

When the devil saw that his work of confusion was well under way, then he took his main step and brought about the Union, on 25 June 1830. For this purpose he made use of the secular power of the King of Prussia, Friedrich Wilhelm III. This Reformed potentate was brought to that point by his two court preachers Eylert[1] and Neader,[2] who had for a long time been discussing such a false union between Reformed and Lutherans, that he gave out a mandate under his name in 1830 that every pastor should without hesitation accept the Church book of the United or so-

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A Here, and in the following paragraphs, Krause uses strong language to denounce both the Reformed and the Lutheran pastors who disagree with him. Lutherans, and all Christians, have the duty to point out errors in doctrine wherever they are found. However, Krause's choice of language would not be supported by many Lutherans today.

called Evangelical State Church, under threat of removal from office.

This Church book of the new State Church[3] is a disorderly mess. The liturgy is taken from the Prayer Book of the English Reformed Episcopal Church, the formulas and prayers for baptism and the Lord's Supper are taken from several German Reformed agendas, as also the collects. The crowning monstrosity is the Egyptian funeral ceremony.[4] Here and there the name of the Triune God is interpolated, to attract those who still believe that; for most of the pastors were Socinians.[5] The Reformed, whose doctrine is Socinian thru and thru, whether coarse or fine, were very willing to accept this agenda. And why should they not? For it was **their** doctrine which was in this agenda. The corrupt Lutheran pastors also reached out for this agenda, for they had for a long time desired that they would cease to be called Lutheran. About 8,000 of these clerical Mamelukes denied the Lutheran Church and accepted this admitted work of Antichrist. The congregations were quieted by them with the usual foolishness, namely by the emphasis that love had to be shown thru which the Reformed would be won over. Away with this. The more serious congregation members, who still knew, from a diligent reading of the postils of men of God like Dr. Luther, Johann Arndt, Scriver, Lassenius, and Heinrich Mueller,[6] that the doctrine of the Lutheran Church is in accord with the Word of God and that it leads souls to salvation, but that the false doctrine of the Reformed is contrary to the Word of God, that it is blasphemy of God and that it sends souls into the abyss of hell, these faltered at the news that the Reformed doctrine was equal to the Lutheran doctrine.

For that was the purpose of this anti-Christian union. These genuine Lutherans wanted very much to get advice from these so-called believing preachers, whom they had considered as servants of Christ; but there was no counsel, but only deception, when they said that the Union did not nullify the validity of the Lutheran Confession, but that the Union would only bring about mediation and mildness, and that one should not refuse Church fellowship to the Reformed on account of the Reformed Confession. Then all the genuine Lutherans recognized this deception, and (saw) that these so called believing pastors were foxes who, under a show of sanctity, despoiled the vineyard of the Lord, namely the Lutheran Church.

But what should they do? They took to the surest help and in prayer put it before the Lord of the Church asking Him to give them Lutheran shepherds. The Lord had already heard them before they asked, and gave them several pastors of the Lutheran Confession who had a cheerful faith and did not accept this mark of the beast.

Besides that God the Holy Spirit awakened several pastors, who, almost totally unaware of the satanic purpose of the Union, had entered into the Union, and awakened them so that they recognized the abyss of hell and that they fled from Babel. Further, the Lord of the vineyard also, in spite of the anti-Christian Union, brought several candidates for the ministerial office to a sure knowledge, and, thru the Lutheran Church, established them in its service. In this manner the rather small Lutheran Church group received shepherds thru the grace of God who served the Church in the office of the ministry.

But they had to function in secrecy, mostly at night, for satan could not bear that his whore should not deceive souls. He therefore induced King Friedrich Wilhelm III, thru his officers, to give the order to all magistrates to exercise strict care to depose the Lutheran pastors, and, if they yet remained active in their office, to put them into prison.

It pleased the Lord to permit several Lutheran pastors to fall into the hands of the enemy, so that we all put our confidence in Him, and He decorated them before

the enemy. And that happened. But the King of Prussia was hardened and threw children, women, and old men into prison and robbed them of their possessions because they did not want to take part in idolatry.

But the Lord considered the matter, took care of His persecuted Israel, and said to them, depart from the iron oven of Egypt, I have left room for you on the earth, for in my Word I have advised you "But when they persecute you in this city, flee ye into another." (Matt. 10, 23)[1]

According to (the words) of Matt. 10, 23, "when they persecute you in this city, flee ye into another," some 550 Lutherans from the region of Fuellichau and Schwiebus in the Margravate of Brandenburg, emigrated in September 1839 with their pastor Kavel[8] and went to South Australia where they have unconditional religious freedom and where they are blessed by God with all spiritual and physical blessings. On 4 November 1838 I, Rev. Krause, left for North America with a delegate sent by a large group of Lutherans in Silesia, to learn whether in the North American Free States the Lutheran Church really enjoyed freedom. This is the case, in all respects. On 7 January 1839, I and the delegate landed in New York. In the summer of that year a large group of Lutherans from the Kingdom of Prussia, also from Pomerania, from the Margravate of Brandenburg, from Magdeburg, Erfurt and from Silesia, about 1000 in all, followed the advice of the Lord to flee into another city, and left Hamburg in several sailing ships for North America. Among them was their pastor, Rev. Andreas Grabau.[9] So that also the poor could go along, the richer ones had established a treasury for the trip. Many had paid more than $1000 into this. Even tho they met with shameful ingratitude from many of those who thereby were enabled to go along, the Lord has given them His blessing. Captain Heinrich von Rohr[10] had been sent ahead to select a location for the settlement of the congregation. But since he was unable to decide, the selection was postponed till the congregation for the most part had come to Buffalo in September 1839. Thru the grace of God all the ships survived in good condition, to the disgust of satan, who would gladly have sunk them into the depths of the sea so that the Church of Christ would not be able to uncover his tomfoolery in America.

Thru the expenditures on the land journey for the poor members as well as thru other unforeseen developments the funds had been greatly reduced. Thus it was decided that those who still had the means to travel to the Territory of Wisconsin could go and establish a settlement there, but that those who were without means should stay in Buffalo. A considerable group then moved to the Territory of Wisconsin, and landed in the City of Milwaukee in the beginning of October 1839. This is the main part of our Evangelical Lutheran congregation in Town Nine, consisting mostly of Pomeranians.

After our congregation had made the most necessary preparations for shelter in Milwaukee, for the weather was already chilly, they held a consultation in the name of God to determine how to select a place for their settlement, and who from the congregation should be sent out on this assignment. Captain Heinrich von Rohr, August Radue and Martin Friedrich Schoessow were elected. The forest was at that time really close to Milwaukee, as it had grown since the Flood, without path or trail, and it extended for hundreds of miles. Outside of the original inhabitants, the heathen Indians, who according to their manner of life in the pursuit of the hunt and of fishing lived a nomadic life and pitched their tepees here and there, only a few Englishmen had established permanent dwellings on their farms in the vast forest, and these were miles apart. They found their way by means of the compass and they blazed the trees to give them direction. Without an ax nobody could travel thru the forest by horse or wagon.

The three brethren named above who were sent out for selecting the place of settlement started on their journey with a guide who knew the forest and this particular region. Rain made their journey difficult, and it took them several days, a journey we can now easily make in half a day. You children and descendants have no cares anymore, you live in affluence and in comfort, whereas we on the contrary had to starve and first had to make the forest tillable and to make our beds with bitter toil. But we strongly experienced God's wonderful help! May you gratefully use the treasures for body and soul, which you now have at home, with diligent application for your soul, and permit this precious freedom of the Holy Spirit to lead you diligently to search in God's Word with prayer so that you may be vigilant in the grace and knowledge of our Lord and Savior Jesus Christ and that you may avoid sin and continue in the pure doctrine of our Evangelical Lutheran Church and in a sanctified Christian life.

For only from the pure doctrine of the Word of God does real Christianity, the fruit of unadulterated faith, follow. False doctrine makes for an incorrect life, namely a blasphemous selfrighteous workrighteousness. This is evident in all mobs, sects, and heretics. They have the appearance of a sanctified nature, but they deny the power thereof. For that reason avoid them. (Titus 3, 10).

The three delegates of the congregation found their first lodging with Leinen, then with Peter Tuerk, and also with Opitz, and they had to endure many hardships on their exploratory journey, thru which, however, the faithful God helped them. After seven days they returned to Milwaukee and reported on their exploration. Soon after, a location for the settlement was selected.

The region in Town Nine, Washington County, suited the congregation. The ground is flat, with two brooks, and sugar maples, oaks, basswood trees, beeches, walnut trees, as also wild apple trees, plum trees, cherry trees, wild grapes and raspberries are found in abundance.

The stumps of the trees which have been chopped down give sufficient witness of this. The soil is fruitful. The congregation decided to build their huts here, in the name of God. Till these were erected, the families had to live in tents. This was very bad, since a cold spell had set in. But God granted that everybody remained healthy. The first small house which was built was that of Captain von Rohr. Eventually they could all build their log houses, for the Lord waited till almost Christmas before He permitted snow to fall. Oh, how good it was, in freedom, even if only with dry bread in small huts to be able to serve God, a thousand times better than in Prussia with its fleshpots to have to give up divine worship in spacious houses. Dear children and descendants, take this to heart and cling to the Church of the Lord, thru which He has established you in freedom here, to be instructed in it for eternal life. Your parents did it that way here, and at the same time, when they were discussing the settlement of the congregation, also were concerned with establishing the church on a firm basis for their descendants.

For the congregation resolved, that as many acres of land anybody who was a member bought, so many shilling he should give to the church, so that with this money a piece of land could be bought for the church and school, and parsonage could be built, to sum it up, that everything could be taken care of so as to establish the church and school.

As a result, the congregation bought forty acres of land, in the settlement located in Town Nine, section XIX, range XXI east, and extended from the former farm of Captain von Rohr, now occupied by M. Stock, to the land of M. Schoessow and C. Knuth the smith, on which two borders the cemetery occupies the last high point of the church land. It was also established that this resolution be considered basic,

that everyone who would in the future become a member of the Lutheran Church in Town Nine, likewise pay one shilling on (one acre of) land he would buy, so that the church, having been established in that manner, could also thereby be maintained . . . It has become evident how beneficial this resolution has been, without which the Church would not have been able to keep up any property. For the little money which was still left over, soon disappeared because of the high prices of the necessities of life, which for a whole year the settlers had to purchase, before they could raise and harvest a little grain on their small plots of ground which they had made tillable by chopping down the trees.

The first winter of 1839 till spring of 1840 divine services were held in the small log houses under difficult conditions, as also the school. But in the spring of 1840 the congregation erected a special building for divine services and for the school, measuring 30 by 20 feet. The expenses incurred came to $45.50, for the members of the congregation did most of the work themselves gratis. This took place in the spring of 1840.

In the summer of the same year the cemetery was laid out and fenced as far as necessary. The expenses came to $11.25. So the Church of the Lord had a hut in peace.

The first two years, 1839 and 1840, the Indians came frequently for visits without causing any sorrow. As the congregation converted more and more land, the Indians ceased with their visits, since there was no longer any game in large numbers here as there had been heretofore. In this respect the Lord also held His hand of grace powerfully over the congregation.

Thus our congregation had, thru the grace of God, peace from the outside; and internally, too, we became self-supporting. But there was satan, who always goes about as a roaring lion seeking whom he may devour, with all of his cleverness of 6,000 years and with his versatility, who sought to disturb the inner well being of the congregation, and pervert the pure Christian faith based on the Word and confessed in pure and orthodox doctrine. For satan began to put into the hearts of the Christians all kinds of enthusiastic ideas about the so-called spiritual priesthood of the Christian, thru his sectarian spirits, and convinced many that the office of the ministry was not necessary anymore because the regenerated Christians had the right to preach and to dispense the sacraments. That, it was said, was apostolic. Dr. Luther allegedly had not been able to bring it thus far, and therefore they had to compensate for that now and make the Church apostolic. They rejected the Symbolical Books of the Lutheran Church and declared that the Apostolic Creed was papistical because therein only one Holy Christian Church was mentioned; they cast suspicion on the books of Dr. Luther, Johann Arndt, Heinrich Mueller, Johannis Lassenius, Christian Scriver, and on the pure doctrine of the faithful servants of God of our Evangelical Lutheran Church. In contrast to this they praised the books of the enthusiasts. Holy confirmation of the children they decried as being papist; they called the crucifix an idol, and they despised the days of commemoration of apostles as also the days of repentance. To sum it up, these sectarians were a new bunch of Donatists, Anabaptists, Muentzers, and defenders of other heresies. Besides this they maintained that they were the real Lutherans. Those who did not agree with them were called unconverted. And they put on a sham of great piety, moaned, hung their heads, looked dour and talked much of conversion. Thru such deception . . . and since they had been considered as true Confessors of the Lutheran Church in Prussia, they won a large part of the congregation to their side. Then these sectarians elected their own elders, and one of their number they made a priest. He accepted this post with sham humility, and said that when a pastor

would come he would lay down his office and cease to dispense the sacraments.

Since love hopes for everything, every Lutheran Christian was hoping that these people could be made to reconsider, and we still hope for this. For this reason we want to keep their names confidential till they themselves declare that they no longer want to have anything to do with the Church of Christ. They will not do this overtly, but rather by remaining in their heresy. They will not last long anymore, since they have completed all their tomfoolery. Now they carry on in such a crude manner that they themselves are becoming frightened and wish that they had not caused any agitation, for then they would not have experienced the scandal which they do now, for even the children realized that these unfortunate people were in the bonds of the devil. May God have mercy!

Even tho these sectarians had made a considerable beginning, the Lord protected the simple-minded so that they did not permit themselves to be deceived by the attractive words of these liberal spirits. And these who remained faithful to the congregation of the Lord are the original congregation.

Before the sectarians became divisive and when they still confessed membership in the Lutheran Church, they together with the original congregation had on 13 December 1840 called the Evangelical Lutheran pastor, Lebrecht Friedrich Ehregott Krause, who at that time resided in Hamburg, as their pastor. He accepted and boarded ship on 25 May 1841 together with sixty-one Lutherans, counting young and old. The Franklin, as the ship was called, landed in New York 11 July 1841. After Rev. Krause was called, this sectarianism was allayed. After the pastor arrived in New York, he received a report about this sectarianism here in Wisconsin from the Lutheran pastor Andreas Grabau in Buffalo. For these enthusiasts had at first raised their head in Buffalo, and because they could not bring about what they intended to do — for Pastor Grabau resisted them with God's Word — they went to Milwaukee where they hoped to accomplish more because there was no pastor here. But, as already stated, they could only win over the frivolous souls. When Rev. Krause arrived in Buffalo, he convinced himself from the records there and from the letters of the sectarians themselves of their corruptive activity, and declared in a letter of 23 August 1841 that if those Lutherans in and around Milwaukee who had kept aloof from the sectarians would call him with the promise that they would adhere to the collective Symbols of the Lutheran Church and to the Word of God, then he would accept their call. The faithful ones answered on 5 September that with the help of God they would hold fast to the Word of God, the Symbolical Books of the Lutheran Church, and the two old Lutheran Church Orders, the Pomeranian and the Wittenbergian, and that they would not have any fellowship with the sectarians nor with heretics, and that hereby they again were calling Rev. Krause as their pastor, and at the same time begged him most urgently that he would come to them as soon as possible. This decisive answer brought great joy to the hearts of all true Lutherans. On 15 September, Rev. Krause received this letter in Buffalo, and on 18 September, a Saturday, he with his wife and children, boarded the steamship **Great Western**, in the name of God accompanied by a great number of members. He arrived in Milwaukee on 24 Sept. and was welcomed with great joy by the faithful Lutherans who lived here. Thus the faithful King of His Zion had heard the request of His children and had restored the office of the ministry.

Sunday the 16th after Trinity, 26 September 1841, Rev. Krause delivered his introductory sermon. A large number of people had gathered, for also the sectarians had come to see whether they could voice their concerns. After the service in the afternoon the congregation remained assembled for the purpose of considering the controversial matter with the pastor, and thru the grace of God,

resolved the problem. The opponents could finally not bring up any more objections, whereupon they left with the indication that they wanted to consider the matter further. But the congregation proper remained and made the following declaration in writing . . .

"The undersigned have today remained assembled after the afternoon service in the locale where the service was held, and have under the gracious guidance of the Triune God, recognized first of all that satan, the arch enemy of the Church of the Lord, had been intent on hindering the congregation here from remaining one in heart and soul with the whole Evangleical Lutheran Church, namely with the Lutheran congregation in Buffalo. The undersigned declared that from now on, with the help of God, in all seriousness, and with their reason subject in obedience to Christ, they wanted to adhere to the Word of God, to the Symbolical Books of our Evangelical Lutheran Church and its old Church Orders, namely the Saxon (Wittenbergian) and the Pomeranian. Secondly, in accord with this they recognize the Dresden Catechism, as also the **Hirtenbrief**[11] of Rev. Grabau, against which too the devil has noised many evil things abroad, as correct and in accord with the Word of God and the Symbolical Books; they also recognized Grabau and his Evangelical Lutheran congregation in Buffalo as orthodox Lutheran. Thirdly, the undersigned are heartily sorry for those things wherein they had, even unknowingly, offended against good church order and against the brethren in Buffalo and their pastor, and they plead for forgiveness.[12] Fourthly, they recognize that the right of dispensing the sacraments, belong only to the ministerial office — emergency cases in sickness or if death threatens excepted — and that they had erred when they had taken cases as emergencies where the Lord only wanted to teach them patience. With the help of God they want to be careful that this holy divine order which the Lord entrusted on the ministerial office be maintained among them. In the fifth place, they recognize the sectarians and the heretics, and all those who side with them, as enemies of the Lutheran Church because they oppose the Word of God, the Symbolical Books and the orthodox Dresden Catechism, and they want to avoid them according to the word of God, Titus 3, 10. May God have mercy on them. In the sixth place, the undersigned declare themselves to be one church together with the congregation in Buffalo, since they stand on the same basis of faith and they want to remain mutually in the oneness of the spirit thru the bond of peace. The meeting was closed with thanks to the Lord who has permitted us to experience His grace so richly." The record here given was signed by L. F. E. Krause, pastor, Carl Kauffung, Heinrich Koerner, L. Will, F. D. Biewersdorf, Friedrich Hintz, Johann Krueger, Martin Brusz, M. F. Baesemann, Wilhelm Vogenitz, Christian Wilk, Wilhelm Trautwein, Sam Pfennig, Michael Winter, Fridrich Akkermann, Carl Parlow, W. Bartelt. These are the names of those who signed these resolutions on 26 September. On 3 October the following in Town Nine signed: Johann Brueggemann, Gottfried Guettner, Martin Taute, Michael Helm, F. Wilde, August Radue, Klug, Carl Will, Johann Baumgardt, Ludwig Knuth, Gottfried Knuth, Goetsch, Michael Bellin, Wilhelm Klug, Johann Klug, Carl Wilk, Henriette Ramthun, Friedrich Prahl, Fr. Hilgendorf, Karl F. Hilgendorf, Christian Knuth, Michael Heuer, Friedrich Bartelt, Joachim Pipkorn, Benjamin Schoen, and Joachim Wendt. Later C. Krause, widow Maria But, and Christiana Schuehler also signed.

The sectarians, altho they had opportunity enough to express themselves and to receive instruction, grumbled everywhere that they were refused an audience and that they were rejected, that they would gladly subject themselves to the discipline of the church. For this reason the pastor announced on the 18th Sunday after Trinity, after the sermon and the Lord's Prayer, the following: The congregation is herewith

informed that all those who desire a further discussion of or expression of the situation in our Lutheran Church should by this coming Wednesday, 13 October come to do so. I invite all those who desire an agreement, but not a useless disputation about their own unlutheran and therefore unecclesiastical notions, to come. I will reserve all day Monday thru Wednesday, but Thursday I will go to our brethren in the settlement [13] from which I will not return till Tuesday. Whoever will subject himself to the discipline of the church by Wednesday, 13 October as the Word of God, our Symbolical Books and our old pure Church Orders prescribed will be considered a member of the congregation. Next week, 20 October, with the help of God we will then proceed to the election of elders.

With whomsoever it is really a serious concern to be a member of the Lutheran Church and to take part of the benefits of the Church for himself and for their children, they have been offered enough time to join, whereunto we add at the same time that membership in the Lutheran Church will always be open to everybody, but that those who on the 16th Sunday after Trinity, two weeks ago today, therefore, declared themselves as members of the Lutheran Church, and those who will declare themselves as members before Wednesday, that is, the 13th of this month, they will be considered a congregation, and will be considered as one congregation with that in the settlement. May God out of grace work for the best. Amen.

Besides this public invitation the sectarians were also especially invited to express themselves in respect to their grounds for separation. Only three of them came, and these only to justify their sectarianism [B] in a different light and to justify it. They did not accept instruction. Therefore the Church of the Lord remained for itself, and the sectarian chapel remained for itself, and they also declared themselves separated from the Lutheran Church, and thereby they relieved the church of the trouble of casting out the trash, since it removed itself. Also from among those who at first had adhered to the church outwardly, the deceiving spirits, and they deserted the motherly care of souls of the Church; but some also were sobered, and found their way out of the constrictions of the devil back into the lap of the Church.

So as not to neglect any duty, and to leave nothing untried in an attempt to bring back one or the other of those who had been misled, the sectarians, who had established the public ministry in their midst and thereby carried on their desecration of the sacraments, were invited by the church to present their reasons for their separation in which they had persisted, by means of the following letter sent to them:

"To Zuengler, Martin Crueger, Bellin, Johann Crueger, Pritzlaf, Koepsel, his son-in-law Crueger, Martin Friedrich Bruhs, Ham, Steffen, Tesch, Bistrin, Gruenhagen, Just and his son, the two brothers Fink, Schallock, Dews, Jahn, Heppner, Schlosser, Friedrich Crueger, Lange and the widow Stange. The Evangelical Lutheran Church here located invites you, out of love for your souls, thru the pastor and the board of elders, to appear before the congregation on the second Sunday after New Year, 9 January 1842, to give a definite explanation as to whether or not you want to remain in church fellowship with the heretics, Roggenbuck, Dreyer, Zion, Hildemann, Schmidt, Maahs, Lemke, and their following and the local sectarian Luck; [14] whether you recognize the local Lutheran Church with its pastor, Krause, as an orthodox Lutheran Church and as an orthodox Lutheran pastor; whether you recognize the Lutheran Church in Buffalo and its pastor, Grabau, as an orthodox Lutheran Church and as an orthodox Lutheran pastor; whether you will admit and publicly confess your errors, which you have for a long time harbored,

your denials of and blasphemies against the local Lutheran Church and the one in Buffalo, against the pastors, against the Hirtenbrief of Pastor Grabau, and against the genuinely Lutheran Dresden Catechism, and whether you will seek the forgiveness of God for these sins, will seek absolution and reinstatement into the Church; whether you will be willing to promise publicly thru the help of God to adhere to and be governed alone by the Word of God, the collective confessional writings of our Lutheran Church and by its old genuine Church Orders, namely the Wittenbergian of 1536, and the Pomeranian of 1690.

"If you will not appear on the designated day at 9:00 a.m., namely the second Sunday after New Year's, January 9, 1842, for which you are to announce one day before, namely Saturday the 8th of January, to the elders, Bruhs, Kauffung or Winter or to the pastor of the congregation, to make your declaration on these five points, then the church must consider you as such who strive against the Word of God, Matt. 18,17 . . .

"Milwaukee 20 December 1841, Monday before Christmas. The local Ev. Lutheran Church, given in the name and by order of the same. Lebrecht Friedrich Ehregott Krause, pastor. M. Bruhs, Michael Winter, C. Kauffung, elders."

In spite of the concern of the Church for these confused people, they poked fun at the Church and nobody appeared, either before the pastor or the elders, nor before the whole congregation, but persisted in their derision and their blasphemy against the house of the Lord. [B] They commissioned two sorcerers who with their heretical baptism and Lord's Supper duped frivolous souls in this devil's comedy, namely Luck in Milwaukee and Arnt in Town Nine.

But the Lutheran Church experiences continually that satan together with his cohorts is a very powerless chap, but that the Lord has His hearth and fire in Zion, that He is with them and helps them. (Is. 31; Ps. 46) Praised be the Lord!

Since two thirds of the congregation lived in Town Nine, and since living in the city was too expensive for the pastor, the congregation in Town Nine decided to build the parsonage on the church land there. How satan determined to hinder the whole building project from beginning to end! But Almightly God brought the powerless devil to shame and the house was built anyway. The first trees for this purpose were felled 21 October 1841, under the direction of the carpenter Heinrich Christian. On 26 November 1841 the house was erected on the first knoll of the church land which arose heavenward when one looks from east to west. My next door neighbor is Michael Stock, who has bought the farm from Captain von Rohr. The length of the house is 28 feet, width 18, height 13 to the eaves. There are four rooms and two floors. The house throughout is made of trimmed logs. A hall was built August 1842 by the teacher August Lemke, gratis, during the vacation. The carpenter Ernst Milbrath also worked on the parsonage. The wood working was done by Salisbury. Hilger the mason made the chimney. All the men of the congregation helped with the felling and the trimming of the trees for the building project, as well as in the making of shingles and laths, and in the actual construction, 320 man-days in all. In cold cash they have furnished $21.00 for salary for

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[B] Those settlers who arrived in 1839 went almost two years without the services of a pastor. They appointed teacher Luck to act as lay pastor, and he baptized and officiated at Holy Communion. Today we would consider this to be good Christian practice. Krause, however, demanded that the settlers acknowledge this practice as sin, since he and the other clergy of the Buffalo Synod believed that only pastors could dispense the sacraments. Because of this dispute, nearly half of the original settlers never did join Krause's congregation. In these paragraphs Krause uses his usual harsh language to denounce those with whom he differed, but those whom he called heretics would appear to be devout Christians who were only doing their duty.

the carpenter Zimmermann, $12.00 for carpenter Milbrath, $25.00 for carpenter Salisbury and $12.00 for mason Hilger. The saw-mill operator Peter Tuerk got $23.00 for boards; $11.48 for the merchant T. R. Austin for windows, putty and hardware for the doors; $12.00 for nails, lime, putty and bricks; $5.00 for Georg Garbisch for trimming logs and cutting planks for the hall and basement. This is the total of expenses. On 20 June the women scrubbed it and with the help of God the house was ready for occupancy. On 23 June 1842 Thursday before the day of John the Baptist, I, Lebrecht Friedrich Ehregott Krause, pastor of the congregation, with my wedded wife Catherine Elisabeth and our two children Caroline and Wilhelmina, moved here in good weather with six wagons full of luggage and one for ourselves, and, as the sun was just setting, in the name of God moved into the new parsonage wherein many people welcomed us. From 24 to 27 June, land for the garden was made tillable. On June 30 I sowed the first seeds in the garden. That day the well was finished too. But the water was not very tasteful. The Lord then showed us a good source of water 70 paces from the house, from which good water flowed. Alongside of the pure water of His holy Word and His holy Sacraments may He also supply us with this necessary earthly water. Johann Brueggemann the school teacher supervised the building of the house from 21 October 1841 to 21 October 1842.

In July the congregation bought me a cow and a calf. The beginning of September 1842 we had the first fruits of the garden, the cucumbers. In 1842 we had other plants growing lustily, but since we had only put in the garden at the end of June, and since the summer was a cold one, most of the plants were retarded. In the same month I had a cellar made near the hall, 14 feet long and 6 feet deep. Good sandy bottom was found but I did not get to having any mason work done on it. This, God willing, is to be done in 1843. Peter Wehe from Milwaukee dug the cellar, and he also put a stone foundation under the house, sealed with mortar. On all of this he worked 12 days for which I gave him $6.00 and board.

On 21 October the shed for my cow and for firewood was finished, but the walls had not been sealed due to the negligence of the children of the church. In that same month I planted four peach trees, four pear trees, six apple trees and four plum trees. May God give His blessing and cause them to flourish.

On 10 and 11 November the congregation fixed up the ceiling in the church, and in the same month also bought an iron stove. The stove cost $8.00. Now we can sit in warmth during the winter. God be praised, who always bestows one blessing after the other. He will at the proper time also provide a roomy church.

In the year 1840 there was much snow, and a very hot, stormy, but fruitful summer. Especially corn and wheat grew well. In the year 1841 there was a medium amount of snow, a warm summer, and a considerable harvest, but there was much rust on the wheat.

In 1842 the summer was very cold and dry, corn and potatoes were frost bitten twice, and the wheat did not flourish. Corn was medium, rye, barley and oats were good. But God gave a good crop in Ohio, so that a bushel of wheat cost only 50¢, and a barrel of fine wheat flour only $3.25. Commercially speaking it has never been this good. November 11, on St. Martini, winter set in with very much snow, three feet deep. Some were almost late with their sowing (of winter grain) since on 10 November the weather was still warm. On 24 December we observed Christmas for the first time since the year before the church had no roof on it yet . . . This time it was as warm as at home. That is good for us!

Transaction in the settlement in Town Nine, Washington County, 17 May 1842 . . . The congregation voted unanimously that all men from 20 to 60 are obligated

to supply some manual labor in the construction of the parsonage; that every member of the congregation from 16 to 60 is obligated to contribute one dollar a year for the support of the pastor. If anyone because of manifest poverty is unable to make this contribution, he is to discuss the matter fraternally with his pastor and come to an understanding in a Christian brotherly manner. Further, on every forty acres of land the congregation pledges itself to give the pastor annually one bushel of wheat of high quality. For this year also one bushel of potatoes and half a bushel of corn for every 40 acres, but from 1843 on the congregation will till the necessary church land and cultivate corn and potatoes and harvest them (for the pastor). Further, the pastor is to receive four hundred pounds of fat pork annually; he is to receive a milch cow for all times and as much feed as is necessary. For every wedding and marriage bans together (the pastor is to receive) $1.50; for a baptism 50¢; for a prayer of thanksgiving 25¢; for the churching of a mother 25¢; for a funeral sermon $1.00; for the call of the pastor without the funeral sermon 50¢; for the prayer for a deceased person 25¢. The janitor or teacher should receive 25¢ for a wedding, 25¢ for a funeral, 25¢ for a baptism. Finally, the congregation was unanimous in this, that, for the establishment of the settlement and for the establishment of the Church in the settlement, that each member of the congregation even if he buys land outside of Town Nine is obligated to pay one shilling on an acre for the maintenance of the church, and nobody may, in case he would fall away from the church, which God may prevent, ask to be paid back anything of this shilling-money, nor may he make any claims on the church land which was bought from this money.

The congregation also resolved that the church land is to remain church property in perpetuity. At the same time the congregation resolved that all prerequisites for the pastor and the janitor are to go into effect 1 April 1842, and that every person is to pay his support money for the pastor once every quarter.

The congregation declared at the same time, and the pastor, Lebrecht Friedrich Ehregott Krause agrees wholeheartedly, that as long as the pastor adheres to the pure doctrine of the Evangelical Lutheran Church and strictly and conscientiously remains faithful to the collective confessional writings and to the Church Orders of the Lutheran Church in doctrine and practice, so long the pledges of the congregation are valid and binding; but if the pastor diverges from the confessions of the Lutheran Church and becomes entangled in false doctrine in any way, which God may prevent, then the congregation is released from its obligations to him.

The congregation declares that if the pastor should die, they will pay his widow the salary for one year provided she remains a faithful church member, and that the successor in office is obligated, if the widow gives evidence of remaining a Christian widow, to give her a sixth of his salary. If she should remarry, this widow stipend is cancelled. There was nothing further to transact, and the congregation, after hearing all the foregoing resolutions again, subscribed to them. The following signed their names in agreement: Carl Will, August Radue, Michael Bellin, Michael Helm, Carl Hilgendorf, Wilhelm Klug, Johann Goetsch, Joh. Baumgardt, H. Koerner, Friedrich Hilgendorf, Carl Klug, Wendt, Johann Klug, Joachim Wilde, Gottlieb Klug, Cardel Klug, Carl Kauffung, Michael Baesemann, George Garbisch, M. Schoessow, Friedrich Schoessow, Johann Knuth, Pipkorn, Prahl, Friedrich Bartelt, Joh. Ramthun, Joh. Brueggemann, Michael Heuer, Benjamin Schoen, L. F. E. Krause, pastor.

From 24 September 1841, Friday before the 16th Sunday after Trinity, when I, Lebrecht Friedrich Ehregott Krause as the first pastor of the congregation, took over the holy divine ministerial office, till 20 November 1842 the 26th Sunday after

Trinity, 37 children were baptized; 27 children were confirmed; six couples were married; nine married couples who had during the absence of the ministerial office received the rite of the emergency marriage were confirmed as being married thru the blessing of the Church by means of the ministerial office; 602 people attended Communion; six were called into eternity. 110 sermons were delivered in that period, here in the settlement and in Milwaukee . . . The Lord also gave evidence of His judgement in another way, when in 1842 He suddenly thru death called two of the sectarians before His judgment throne. One of them drowned in a few seconds in the Lake near Milwaukee, and the other was suddenly struck dead by a tree he was felling. But the other sectarians despise God's judgement and did not take this to heart.

The arrangement of the services is the following. Every Sunday if possible there is a sermon on the Gospel one year, the next year on the Epistles. In the afternoon there is a catechism sermon and on alternate Sundays an examination of the children in the catechism. Till age 19 everybody attends the examinations. The (main) service begins with the Introit, the antiphon of the pastor and the response of the congregation. Then follows a short hymn, "Herr Jesu Christ, dich zu uns wend," or "Liebster Jesu, wir sind hier." Then the Kyrie, "Gott Vater in Ewigkeit," sung by the standing congregation. Then the pastor chants "Ehre sei Gott in der Hoehe." Whereupon the congregation sings "Ellein Gott in der Hoeh Sei Ehr." After this the collect and the "Der Herr sei mit Euch." The congregation responds with "Und mit deinem Geiste." Then follows the Epistle, and then the main hymn. The pastor pronounces "Der Herr sei mit Euch," and the congregation answers "Ut roram." Hereupon the pastor reads the Gospel, and then chants "Ich glaube an Einen Gott." The congregation then sings "Wir glauben all an Einen Gott." Then follow the sermon, the confession and absolution and retention; then the general prayer, intercessions, thanksgiving, and announcements, followed by the Lord's Prayer. Then come announcements, and the benediction. This is followed then by the preparatory of the Wittenberg Agenda for the Lord's Supper if there are communicants. Then the words of the Lord's Prayer and of Institution, followed by the distribution during which the Agnus Dei is sung. At the close of the service the thanksgiving, the benediction and the Gott sei gelobet und gebenedeiet follow in order. During the week, we have a service on Wednesday afternoon with a sermon on a whole book of the Bible. Days of the Holy Apostles as also the feast of St. Michael are observed. High festivals are observed with three festival days. Also Ascension, Maundy Thursday and Good Friday. Saturdays at 2 p.m. there is a vesper with a sermon on a whole book of Holy Scripture in the form of a short exposition, followed by the confessional. Everything is conducted according to the Wittenberg Agenda of 1536.

Holy Christmas Eve is observed on that holy night, 24 December, at dusk. The last day of the year is observed with a service of thanksgiving in the afternoon. Four days of repentance are observed annually, one every three months, and if the weather and the length of the days permit it as well as the strength of the pastor, these are observed with morning and afternoon sermons. The days of the Holy Apostles are observed with an afternoon service. On June 25 a sermon is usually delivered for the honor and praise of God who permitted His church on 25 June 1530 to make a good confession at Augsburg before the Kaiser and Kingdom. On 31 October the festival of the Reformation is observed with an all-day service. May God, who has bestowed the zeal of Elias on His servant Dr. Martin Luther, grant for His sincere praise that the service of Baal will be destroyed. Oh, would that we were true Lutherans in spirit and in truth! That we would make the proper use of this

blessed freedom of the church as at one time the congregation at Jerusalem did. Acts 9, 31.

Since the month of July, 1842, I have been giving expositions on Acts during the midweek services, and in the vespers on the Book of Job. I have also received much personal benefit from this. The blessing of the churched mother takes place when she comes to church for the first time after completing her weeks.

The instruction of the confirmands starts with the beginning of the new church year. In the instruction the Prussian materialistic Zwinglian Calvinistic position is rejected under which no child under 14 years of age is admitted to confirmation. We adhere to God's Word that he who can examine himself before the Lord and bear witness of His death, that is he who has the knowledge of the way of eternal life in his heart and who confesses this may receive the Supper of the Lord. Those children who are received by us for Communion may attend only if they know without mistake the chief parts of the Catechism of Dr. Luther as also the Table of Duties and the Order of Salvation which is contained therein in eight parts. With the help of God we also strive for it that they hold this in their hearts. We reject all enthusiastic distortions . . . The confirmands also learn hymns from the genuine Lutheran hymnals which we have, as the old Bollenhagen hymnal, the Breslau hymnal, and the Magdeburger hymnal. They are also drilled in the orthodox Bible History of Johann Huebner and in the pericopes.

So that the content of the Symbolical Books of our Evangelical Lutheran Church may become more familiar to the congregation, I have in early 1843 begun to read these in my home. May God help with His blessing.

The school should be conducted in this manner, that the first hour of instruction is begun with prayer and hymns; thereupon the Catechism is drilled as well as further selections from Holy Scripture and the Bible History of Johannis Hubner. Every week the children should learn the Gospel and Epistle pericopes and memorize the little poetical selections of Johannis Heermanius von Koeben, as also three other passages of Holy Scripture. On Sunday afternoons the Catechism should be drilled in the church. May God grant that this may flourish in the hearts of the children. As much as at all possible, reading, writing and arithmetic, as well as English, should be taught. The final objective should be the glory of God, the salvation of the children and the fostering of the general weal for all three estates[15] of the Christian life. May God grant it. Since Johann Brueggemann, the interim school teacher for this time, went to Milwaukee at New Year's 1843 to learn English, I, the pastor, took over the school during the interim. Children of school age number twenty.

The elders of the congregation are at the present time the following: Michael Bellin, Michael Helm, August Radue, and Carl Will. The congregation is divided into four parts, so that each elder has his defined territory. Thru this arrangement order is established. According to the stipulation of the constitution, elders take care of the income and expenditures of the church monies. The church audit takes place annually in the presence of the pastor, of the elders and of several members of the congregation elected from the four zones for this purpose, and every member has the opportunity to convince himself of the correctness of the church accounts. This time the audit was made 2 January 1843. And there were present the four elders, M. Bellin, M. Helm, A. Radue, C. Will, and L. F. E. Krause, pastor. The congregation were: Hilgendorf, Pipkorn, Joh. Klug, Michael Matter, Joachim Wilde, Franz Lemke, and M. Schoessow, Sr. This was the first church audit. Receipts were $310.38½ and expenditures were $309.62¼. The church accounts were found to balance. May God rule further with His peace.

Miscellanea 1843

In the month of January practically all the snow disappeared within three days during a rain and period of warm weather. Then we almost said farewell to the winter. But on Feb. 4 much snow fell again, and for six days it was colder than it had been the previous winter. The night of Feb. 13 much more snow fell, so that it was again almost three feet deep. God be praised for this gift. For snow fertilizes the land, and what God, the real all-wise steward, fertilizes Himself, that is for always and all time the best.

On Thursday 16 February it was so cold that no birds even flew about. May the Lord have mercy on His creatures.

March 1 it was much colder still. Lord! have mercy! March 10 much more snow, namely 1 foot. Lord! Thy will be done! March 13 and 14 God sent us the misfortune of very cold weather. Only a few merchants still have cattle feed available. May the Lord have mercy and send us spring. Our sins have well merited this chastisement. On 18 March, Saturday before Oculi, at 7 pm. God permitted us to see a long tail which He stretched out in the heavens from west to east. This is a sign of the last day!

Oh, that we would take this to heart, and would allow ourselves to be reminded that His anger will soon be inflamed, and that we would be alert at all times and would pray, so that we would be worthy to escape all this which is to happen and to stand before the Son of Man. Help! Lord! Lord! Amen. Prepare yourself, my spirit, wake, pray!

March 22, Wednesday, the equinox of spring, God sent us the misfortune of a severe cold spell. March 23, Thursday, it was as cold as it was during the coldest days in February. On account of our sins we have of course merited such a punishment, but Thou gracious God, help us for the sake of Thy mercy. The sign in the heavens God stretches out every night. Lord! Do not punish us in Thine anger, and do not chastise us in Thy wrath.

March 24 and 25 there was a heavy frost. May God have mercy in His grace! March 28, Monday after Lastare the Lord permitted much more snow to fall. May the Lord help us graciously thru this. Much cattle had already died from hunger. But flour is still to be had. God be praised for this.

During the first days of the month of April the gracious Lord gave us warm weather, and the snow began to melt fast, and it continued like this till the last Easter Day, that is, Easter Tuesday, April 18, by which time the snow had disappeared. God be praised for this.

Because from 11 November till 17 April 1843 the snow lay on the ground there was a very serious scarcity of fodder for the miserable cattle and many animals starved to death. But God gave evidence of His steadfast love to us His weak children, for when the need was the most pressing, He stood by with help. May He grant us a thankful heart that we remain in His service with cheerful obedience . . .

In the month of May the congregation cleared three acres of the church land for the pastor, fenced it, and in June seeded it with oats. In July the congregation built a residence for the teacher, close to the church. The house was finished in August. It took pitifully long, but was finally finished under the protection of God. Praise be to Him!

A dry summer but in spite of that a good crop. The summer was very dry, but the Lord saw to it beforehand, with a two-day rain from the Third Pentecost Day to the following, that nothing dried up, and He sent a refreshing, soft rain on the 7th and 9th Sundays after Trinity. In spring the crops were in pitiful condition, and it seemed as if they were done for, but the wonderful God made something out of nothing;

one could see that out of one-seedling many a seed a stem had grown with 50 or 60 grains. The grain crop was very good. Lord! make us trust in Thee! - August 25, a mild rain. August 25, when practically all the winter grains had been brought into the barns, God sent a gracious rain for the flourishing of the plants and for the seeding. Gracious, precious Lord God! Help also the dry ground of our hearts, that it will be softened by Thy grace. Amen.

These proceedings took place in the church in Town Nine, Sunday Misericordia Domini 30 April 1843. (The pastor stated) that we especially include in our prayers Mrs. Hanna Berndt who thru the gracious assistance of the Holy Spirit has come to realize from the Word of God that the confession of the Reformed Church, in which she had been born, is contrary to the Word of God in the chief points of the Christian faith, namely in respect to baptism, the Lord's Supper, the person of our Lord Jesus Christ, and the election of grace; and she has come to realize that she cannot be saved in the false doctrine of the Reformed Church. She desires, therefore, to be accepted as a member of the Lutheran Church, since she has come to realize thru the grace of God that the Lutheran Church in its confession agrees with the Word of God. This her desire and conviction, she has yesterday shared with me, Pastor Krause, and she has received holy absolution in the confessional. And since we should accept the confession of a person and leave the final judgment to the omniscient God and since we according to the law of love hope for the best that the expressed desire of Mrs. Berndt is sincere, therefore I ask you now, Mrs. Hanna Berndt, in the presence of the Triune omnisicent God and before this Christian congregation, whether you, thru the grace of God and by a comparison of the doctrine of the Reformed Church with that of the Lutheran Church, are convinced on the basis of God's Word that the doctrine of the Reformed Church is contrary to the Word of God, and whether you, after you have recognized these errors, are convinced that, if you now would want to remain in them, you could not be saved? Thereupon Mrs. Berndt answered yes.

Whether thru the grace of God you are also assured that you have the correct Word and Sacraments in the Lutheran Church and therefore also the way of salvation, and that, if you live according to this pure doctrine, also confidently hope to be saved thru the grace of God? Mrs. Berndt answered yes.

Now I ask the congregation here assembled, whether you want to accept Mrs. Berndt as a member of the Lutheran Church, after hearing this her confession? Thereupon the whole congregation responded with yes.

Then I ask you, Mrs. Hanna Berndt, whether you want to continue diligently in prayer, in the study of the Word of God, and as often as it is possible for you, since you live so far away, to be present to make use of confession and absolution and of the holy sacrament of the Lord's Supper, of the true body and blood of our Lord Jesus Christ, so that your faith may be strengthened and that you may be strengthened and preserved therein to eternal life? Thereupon Mrs. Berndt answered yes.

Then give me your right hand as a witness that this is your sincere intention. She offered her right hand.

And so I, in the name and in the place of the holy Christian Church, by the power of my office as a called and ordained servant of the Word of God and of His holy Christian Church, accept you herewith as a member and as a sister of the Apostolic Evangelical Lutheran Church in the name of the Triune God, Father, Son, and Holy Spirit. Amen. The Lord bless you and keep you. Then followed the laying on of hands, and the congregation sang "Lob, Ehr und Preis sei Gott." After that the new sister in the faith together with the other communicants received the true body and

blood of the Lord Jesus Christ. May He grant that she may grow in grace and knowledge of Him, and that she may remain faithful to the end. Amen.

In witness hereof, I, L. F. E. Krause, Evangelical Lutheran Pastor, personally sign my name.

The following are transactions in Milwaukee Jubilate Sunday 7 May 1843.[c] On this day the Evangelicial Lutheran Congregation resolved in an open meeting that August Lemke, formerly teacher of the congregation, be relieved of his duties herewith because he stubbornly refuses to carry out the duties of his office which he received from the congregation, and has defaulted on the responsibility which had been conferred upon him.

On the same day in the same meeting Brother David Bewersdorf was elected church elder in the place of August Becker, who was deposed for persistence in sectarianism. The election took place after the singing of hymns and fervent prayer. Likewise Mr. Winter, Sr., remained in his sectarian way and departed, together with his colleague Hartwig. They left the congregation and rejected all the admonitions we gave them. The sectarians Below and Wilk, Sr., also left the congregation. But our congregation is now cleansed and is in the unity of the spirit thru the bond of peace. May God grant that those benighted ones may permit themselves to be brought back to repentance.

To certify the truthfulness of the above I personally sign my name, L. F. E. Krause, Evangelical Lutheran pastor.

The following transactions in Milwaukee on Holy Pentecost 5 June 1843 deal with the acceptance of Mrs. Johanna Christiana Charlotte Perlewitz, formerly a member of the religion of the pope, into the Evangelical Lutheran Church. After the sermon, the following was transacted before the congregation. In the name of the Triune God. You have, dear Mrs. Johanna Christiana Charlotte Perlewitz, informed me, as a called and ordained pastor of the local Evangelical Lutheran Church, that thru the gracious help of God and His Word and thru the writings of orthodox teachers of the Evangelical Lutheran Church you came to the knowledge already years ago that the Roman Catholic Church, in which you were born and reared, is for the most part full of human regulations, and that therefore it is not the Holy Christian Church, and you informed me that you desire to become a member of the orthodox Apostolic Lutheran Church because it is built on the foundation of the prophets and apostles, in which Jesus Christ is the corner stone, and because in this our Evangelical Lutheran Church there are no human regulations, no visible head, but only God's pure Word and the unadulterated and unmutilated Sacraments, as the Lord Jesus has instituted them; and in this church only Christ the Lord, true God and true man in one person, two natures neither divided nor confused, is worshiped as the head of the Church. You confessed that we need Him alone as our mediator, Savior and intercessor before God the Father and that all other praying to the Virgin Mary, who is called blessed among us also, and to the holy martyrs, is rejected as contrary to the priestly office of the Lord Jesus and as a contradiction of the Word of God. You confessed that you believe we are redeemed from all sins both original and actual, by the precious redemption and satisfaction of the Lord Jesus, that we cannot bring any merit of the saints or of any other person or even of angels, nor our own merit or good works, before God to receive grace thereby, but that only the merit of the

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[c] Some of the settlers who did join Krause's congregation eventually found that they could not live with his views. Krause calls them sectarians, but they could well have been some of the strongest Christians in his congregation. The evidence indicates that these sectarians for the most part joined other congregations and in general went on to live fine Christian lives.

Lord Jesus helps us, whose blood cleanses us from all sins; that the false doctrine of purgatory blasphemes the merit of the Lord Jesus, whose blood cleanses us from all sins, and whosoever believes on Him is justified and does not have need of any purgatory, and whosoever does not believe on Him is damned and purgatory would not benefit him; that the doctrine of the seven sacraments of the Roman Catholic Church is contrary to the words of the Lord Jesus who instituted only two sacraments, baptism and the Lord's Supper; that it is an adulteration of the Lord's Supper when the Roman Catholic Church keeps the blood of Christ from the communicants, since the Lord Christ commands "drink ye all of it," and St. Paul teaches "as often as ye eat this bread and drink this cup ye do show forth the Lord's death till He come," (1 Cor. 11); that the mass for the dead is an adulteration of the sacrament of the Lord Christ, since He has not instituted His body and blood for the dead, but for the living, who thereby give witness to His death. You confessed that you believe that the mass in which the priest dispenses the Lord's Supper to himself is contrary to the institution of the Lord Jesus, who has commanded two parts in the Sacrament, the celebrant and the recipient, and since also in this mass the priest does not confess anything, which is also contrary to the words of institution.

Do you acknowledge these errors in the Roman Catholic Church as false doctrines, and is your desire to join the true Church of God your outspoken intention, then confess this before the omnipresent, omniscient God and before this Christian congregation with a clear yes. Mrs. Perlewitz answered yes, loud and clear.

Do you sincerely confess the Evangelical Lutheran Church according to its doctrine to be the true Holy Christian Church, and is it your sincere desire to become a member of it, and do you also hope confidently, that since in this Church the way of eternal life is taught purely and clearly and since the sacraments are observed according to the institution of the Lord Jesus Christ, you will be saved in this Church if by the grace of God you live in this pure doctrine, then confess this before the omnipresent and omniscient God and before this Christian congregation with a clear yes. Mrs. Perlewitz answered yes loud and clear.

Now I ask this congregation here assembled whether after this confession of Mrs. Johanna Christiana Charlotte Perlewitz . . . and after her public desire to be accepted as a member of the Evangelical Lutheran Church you are willing to accept her as a member . . . ? The whole congregation answered yes.

Dear Mrs. Perlewitz, since the Christian congregation has here declared itself willing to accept you as a member of the Evangelical Lutheran Church, therefore I ask you here in the presence of God and of this Christian congregation, whether thru the gracious assistance of God the Holy Spirit you will permit yourself to be led and preserved faithful in prayer, in serious meditation on God's Word, in the use of the Lord's Supper, and in the faith till your end — God grant that it may be a blessed end — and whether you will permit yourself to be guarded against all apostasy as a living member of the Holy Christian Church? Is this your sincere intention by the grace of God, then confess this before the omnipresent and omniscient God and before this congregation with a clear yes. Mrs. Perlewitz answered yes loud and clear.

Then give me your right hand as a witness of your sincerity. Her right hand was offered.

And thus, in the name of the Triune God, Father, Son, and Holy Spirit, I, as a called and ordained servant of the Word and of the Holy Christian Church, in the name of and in the stead of the Holy Christian Church, accept you, Mrs. Johanna Christiana Charlotte Perlewitz before God and His Christian congregation publicly as a member and sister of the Apostolic Lutheran Church, (bestowing on you) the

(right to) use all the means of grace of that Church. Then followed the laying on of hands by the pastor and the benediction, and the singing of "Sei Lob und Ehr mit Hohem Preis um dieser Wohlthat willen."

On the third Pentecost day the new sister in the faith went to confession and received absolution, and the following day, the day of repentance, attended the Lord's Table with the congregation.

Lord Jesus, care for Thy sheep! . . . In witness hereof I personally sign my hand, L. F. E. Krause, Evangelical Lutheran pastor.

The following are transactions of the congregation in Town Nine of the first Sunday after Trinity 18 June 1843. On this Sunday . . . the two brethren Johann Knuth and Michael Heuer were elected as church elders to fill the vacancies left by the elders August Radue and Michael Helm who had filled this position faithfully for three years and who had requested that they be relieved of the office for a few years so that also others could get experience therein. May God's grace be with them.

On 30 May 1843 Praeparandus Friedrich Stock from Buffalo arrived here in Town Nine. Eight days later he was accepted as interim school teacher. May God the Holy Spirit make him a good teacher.

On 20 August 1843, 130 Lutherans arrived here (from Germany) and on 5 October 1843, 100; on 13 October, 100 more. On the 10th Sunday after Trinity 130 Lutherans counting young and old arrived in Milwaukee, having emigrated from Prussia because of the persecution of the Lutheran Church. May God help that they will not resist growth in the most holy faith, and may He protect them against all sects. Amen. Thursday 5 October the Evangelical Lutheran Pastor (Adolf) Kindermann[16] of Pomerania arrived in Milwaukee with 100 members. On Friday 13 October another 100 people of the Lutheran faith arrived in Milwaukee, also from Pomerania. May the grace of God be with them. On the 19th Sunday after Trinity 22 October, a few more than 90 people of the Lutheran faith arrived in Milwaukee from Prussia. Lord, preserve them in the church and in Thy grace!

The following narrates the examination for the ministry and the ordination and investiture into the holy ministry of the Rev. Mr. Claus Lauritz Clausen which took place 13 October in Town Nine and 18 October in Racine County 1843 respectively.[17]

In the last five years almost 2,000 Lutherans emigrated from Norway and Denmark on account of famines and came to Wisconsin. In Racine and in Milwaukee counties they have founded two considerable settlements. But up to October of this year 1843 they have been without the office of the ministry in their settlements, since no pastor or candidate of theology neither in Norway nor in Denmark was willing for God's sake to take over this office here. In the meantime they asked the orthodox pastors of the Lutheran Church of Denmark, and they also prayed to God, for a faithful laborer in the spiritual harvest. The Lord heard their prayer, and sent the orthodox teacher Claus Lauritz Clausen, who had been born on the Danish island of Aerroe, in the village of Bregninge near Arroeskjoebing, in the kingdom of Schleswig. (The Lord) aroused him to rush to help his lonely brethren in the faith. We, the German Lutheran Church and not knowing the Danish language, were not aware of the spiritual poverty of our Danish-Norwegian brethren, otherwise we would have, with the help of God, come to their assistance. Mr. Claus Lauritz Clausen arrived in Racine County in August, and altho the distance from there to Town Nine is 48 English miles, he soon came to see me . . . and discussed the confession of our church with me, and in what manner he could be ordained. Since I was convinced by his confession that he was in agreement with the church, I

stated that I was willing to ordain him, but advised him to wait till God would indicate the time for it. He was well satisfied with this. About the end of September I obtained a request from his congregation thru him, for his examination and ordination, since the spiritual need among them was constantly growing, especially on account of the many cases of sickness and births, and thru the horrible activity of the enthusiasts, who took advantage of the lack of the office of the ministry to deceive souls. Therefore I now knew that the time had come, and set 13 October, Friday before the 18th Sunday after Trinity, for the examination. The congregation requested that in case Mr. Clausen passed the examination, 18 October be set for the investiture and ordination.

On 12 October, Thursday before the 18th Sunday after Trinity, Mr. Clausen with three lay delegates of the congregation arrived. These were A. Hansen, Even Hansen, and C. Bake.[18]. They brought a petition signed by the heads of families, requesting the examination and ordination of Mr. Clausen. This was written in the Danish tongue and can be found in our church records, volume 1. [19].

The following day, 13 October, the local church elders who had been asked to come as witnesses, arrived at the local parsonage. The examination was begun at 11 a.m. by invoking the gracious presence of the Triune God both for the examined as also for the examiners. The examination was conducted strictly according to the order set forth in the **Corpore Iuris Ecclesiastici Saxonici,** Von Examine aller Kirchendiener so entweder ordinirt, oder zu andern Pfarren gefoerdert werden sollen, of the year 1580. The examination lasted almost five hours. In this examination Mr. Clausen gave detailed evidence of his agreement with the Confessions . . . with the result that we acknowledge him fit for the ministry in the conviction that he is pure in doctrine, and, as we hope before God, that he will subject himself always to this pure doctrine with all his heart. We could, with a good conscience, give him a public testimony of this, as follows.

Testimony of the examination for the ministry of Mr. Claus Lauritz Clausen. In the name of the Triune God. Herewith public testimony is given of the Honorable Mr. Claus Lauritz Clausen, who has been called by the Evangelical Lutheran Norwegian congregation in Racine County and in Milwaukee County, that the same has been theologically examined according to the order for the examination for ordination, as that is established in the Evangelical Lutheran Church, and that the same has stated his orthodoxy on God's Word and in all articles of the Christian doctrine of the Evangelical Lutheran Church. Inasmuch as witness thereof is herewith being given of Mr. Clausen, we wish him God's grace for faithful work in the vineyard of the Lord, faithfulness to the end, and willing hearts for his congregations, so that the Word of God may bear good fruit among them. The above mentioned examination took place 13 October 1843. This is drawn up the same day, Town Nine, Washington County. (signed) Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran Pastor in Town Nine, the examiner.

Witnesses present were: The church elders in Town Nine, namely Carl Will, Michael Heuer, Jr., Michael Bellin, and Johann Knuth; and the delegates of the Norwegian Lutheran congregation in Racine and in Milwaukee counties, namely A. Hansen, Even Hansen, and C. Bake.

Saturday 15 October Mr. Clausen attended confession, and on the following day, Sunday the 18th after Trinity, he partook of the sacrament of the true body and blood of our blessed Lord and Savior Jesus Christ. Wednesday 18 October 1, Pastor Krause, publicly ordained Mr. Clausen before his congregation, and administered the oath to adhere to the Holy Scripture, Old and New Testament, and to the Symbolical Books of the Lutheran Church of Norway and Denmark, which are the

three main symbols of the Christian Church, the Unaltered Augsburg Confession, and the Small Catechism of Dr. Martin Luther, to teach these in all purity, and to dispense the sacraments as the Lord Jesus instituted them. At the same time Mr. Clausen recognized the conformity of the seven symbols of the German Lutheran Church with the symbols of the Danish Lutheran Church. The ordination was performed as the **Kirken Ritual** of the Danish-Norwegian Lutheran Church prescribes it. This **Kirken Ritual** is in complete conformity with the Wittenberg Agenda of 1536 and with the Pomeranian Agenda of 1535 and 1690. After the ordination Mr. Clausen preached very constructively and instructively on Rom. 10, 8-17, a text which I as examiner had assigned him. Thereupon he was invested with the office of the ministry in his congregation by me, at the same time ordinator. May the Triune God grant him His grace and all gifts necessary for a faithful carrying out of his duties . . . (Then follows a copy of the ordination certificate). Miscellanea: on 14 October, Saturday before the 18th Sunday after Trinity, almost a quarter of an elle of snow fell during the night. But the Lord heard our prayer, and removed it by 10 a.m. and then gave us fourteen days of mild weather, so that the fruits of the earth could be gathered, since most of them were still in the ground. If God had let the snow remain, there would have been great need. Thus the faithful God has been constantly gracious to us poor people. Blessed be He. May He give us truly thankful hearts. On 21 October, Saturday before the 19th Sunday after Trinity, and during the following week, about 200 brethren of the faith who had this fall emigrated from Prussia, took up their winter quarters among us, and bought land in Town X, northwest of us, four English miles from here, and are establishing a parish there.[20] Thus the Lord leads His congregation one to another.

On 28 October, Saturday before the 20th Sunday after Trinity, the hard winter set in already and on 1 November snow fell. On 4 November more snow fell but the Lord deals with us in a wonderful manner. December 18, it was very mild for the last three weeks, so that the newly arrived brethren of the faith have been able to build many houses already.

Here follows a list of the heads of the families who lived in the country settlement who on this day pledged money for the construction of a new church, namely:

1) Johann Knuth votes for the building of a stone church and declares that he will pay the remainder of his "shilling" tax, namely $10.00.
2) Carl Will likewise and will pay $3 shilling tax.
3) Michael Heuer likewise, does not owe anything anymore.
4) Friedrich Schoessow likewise, owes nothing.
5) Michael Helm, likewise, owes nothing.
6) Joachim Pipkorn likewise, will pay his $1.50 shilling tax.
7) Carl Hilgendorf likewise, owes nothing.
8) Michael Bellin likewise, owes nothing.
9) Carl Wilck likewise, owes nothing.
10) Carl Friedrich Klug, likewise, will pay the remainder of his shilling tax.
11) Wilhelm Klug, likewise, will pay the remainder of his shilling tax.
12) Johann Goetsch likewise, will pay the remaining $10.05 of his shilling tax.
13) Johann Ramthun likewise, owes nothing.
14) August Radue, likewise, has paid everything.
15) Joachim Wendt owes nothing.

16) Franz Lemke likewise, will pay the remaining $2.50 of his shilling tax.

17) Friedrich Bartel likewise, owes nothing.

18) Joachim Moll, likewise, will pay the remaining $2.50 of his shilling tax.

19) Friedrich Hilgendorf, Sr., likewise, will pay the remaining $6 of his shilling tax.

20) Carl Kauffung likewise, will pay the remaining $5 of his shilling tax.

21) Benjamin Schoen, likewise, owes $10 shilling tax will pay $5.

22) Friedrich Krause, pastor, will pay $5 as soon as the building will start and when it is finished will pay another $5.

23) Christian Knuth also voted for building a stone church but owes nothing.

Transaction in Milwaukee on 26 November 1843 the 24th Sunday after Trinity. Today Mr. Carl Christian Wilhelm Mueller, heretofore faithful Evangelical Lutheran school teacher in Eden and Klein Hamburg which are filial congregations of the Lutheran parish in Buffalo, State of New York, was installed as teacher and custodian in the Lutheran Church and school in Milwaukee . . . Mueller was born 6 October 1804 in Neumuehlen, Verde, in the Kingdom of Hanover. His father was Christian Wilhelm Mueller, also born there. His mother was Metta, nee Osmer, born in Achim, near Bremen.

On 10 December 1843, the second Sunday in Advent, the last invitation was sent to the sectarians in Milwaukee to return to the Holy Christian Church. May God have mercy, that whosoever can still be saved will be saved. Amen. See our church records volume 1.

Close of the church year. Glory to God alone. In this church year 1843 . . . the following official acts were performed in the Lutheran Church in Town Nine Washington County and in the City of Milwaukee. 114 sermons were delivered; the Book of Job, Proverbs, and the first nineteen chapters of Acts were explained; 25 children were baptized, 2 were confirmed; 8 couples were married; 4 members of the congregation passed thru death into eternity, one adult and three children. 703 attended the sacrament, 101 more than in the previous year . . . Five joined the congregation . . . Sunday afternoons the youth was instructed and catechised.

Now, Lord Jesus, Thou Lord of Thy Church, to Thee do I commend this congregation, into Thy protection, Mayest Thou maintain Thy Word and Sacraments in it to the end, in all their purity, and give grace, that thereby all the souls of this congregation will permit themselves to be prepared for eternal life. And, as long as Thou wouldest let me remain as Thy servant in the ministerial office, so long exercise Thy work of grace thru me, Thy poor servant; grant, that I may be a faithful steward in all respects; and finally take me into the Church triumphant. Lord, hear Thy poor servant Krause, on account of Thy goodness. Amen.

On 8 January 1844 during the Vespers, the local Lutheran congregation resolved in the name of the Triune God to build a new church on the knoll of the church land which is northeast of the parsonage. The church is to be 60 by 40 feet, and 18 feet high. After the knoll was surveyed, those present sang "Lob Ehr und Preis sei Gott," and the pastor, Lebrecht Friedrich Ehregott Krause, reminded those present of the gracious promise of God: "I will neither leave thee nor forsake thee," and then prayed God for His gracious assistance in the building of this house of God. He, the faithful, gracious true God, will perform it. Amen.

Those present were: Matter, Hilgendorf, Sr., and Jr., Schoessow Sr., and Jr., C.

Knuth, Krueger, Wendt, Bublitz, Sr., and Jr., C. Bartel, F. Wilde, F. Bartel, Lemke the carpenter, Radue, C. Klug, Baumgardt, F. Krause, G. Guettner, C. Schmidt, the elders, Michael Bellin, Carl Will, Michael Heuer, Johann Knuth and the pastor.

On 17 January 1844 the Honorable and learned Mr. Adolph Kindermann, Evangelical Lutheran Pastor in Town Ten, Washington County, was sworn in on the collective Symbolical Books of the Evangelical Lutheran Church by me, Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran Pastor in Town Nine Washington County. I have given him a certificate of this. May the merciful Lord maintain His vineyard in its growth. Amen.

The sectarians in Milwaukee and in Town Nine have despised the invitation to return to the bosom of the Church, and have given evidence of their hardening by the sarcastic letters which they sent to the Church. See church records volume 1. Let them go their way, we cannot save them. But the Lord will maintain His Zion. Amen.

Monday, the 3rd Sunday after Epiphany, January 22, we had a heavy warm rain, and at 8 p.m. we had a heavy thunder storm, but it soon passed over us by the grace of God. During the night there was medium frost, and it got so slippery that no vehicles could travel. The Lord is wonderful in His works, and may He do, as He desires.

Since 28 December 1843 that is, the third Christmas Day . . . the old praiseworthy custom of public engagements before the parents, witnesses, and the pastor, was again introduced . . . (by) Johann Friedrich Wilhelm Ramthun, a single youth and farmer in Town Nine and the oldest son of the retired Johann Gottfried Ramthun and his wife Friederike Henriette, nee Lemke, and his betrothed, Miss Albertine Henriette Broitzmann, oldest daughter of farmer Joachim Broitzmann in Town Ten and wife Charlotte Sophia nee Watchow; and (this custom was also introduced by) the bridegroom Franz Conrad Wangerin, a cooper in Milwaukee and second son of the cooper Johann David Wangerin who died at Greifenberg in the Kingdom of Pomerania and his betrothed, Miss Charlotte Friederike Caroline Wilhelmina Ramthun, second daughter of the previously mentioned elder Ramthun. May the Lord God graciously grant that in our congregation this praiseworthy custom may remain in usage so that all things may be done honorably and in good order.

On 29 January, Monday after the 4th Sunday after Epiphany in 1844 a contract was made between the carpenter Johann Friedrich Hinz, a Lutheran brother in the faith, and the elders of the church: Friedrich Krause, Michael Heuer, Carl Will, Johann Knuth, Michael Bellin, in which carpenter Hinz promises to build the church, with a steeple, to that point that it will be ready for putting the roof on, for $78.00. He thinks that he can, with the help of God, finish it by St. Jacobi.[21] May God grant His blessing. Amen. Also today the wood necessary for building the church was designated. 5,322 feet of beams and lumber would be necessary, it was estimated.

The church is to be 60 by 40, and 18 feet high, figured up to the eaves. The roof is to be 10 feet high, and the steeple on the west end of the church is to be 9 feet above the roof, and the tower roof 3 feet. Thus the overall height of the church from the joists to the tip of the tower would still be 40 feet.

Dear Lord God, grant, Thou rich architect, Thy blessing, for we do not possess the necessities thereto. Amen. Thou wilt do it. Amen.

On Thursday before Quinquagesimae 15 February 1844, the Evangelical Lutheran congregation in Town Nine cut the wood necessary for the building of the church on the church land, and hauled it into piles. Forty strong men labored. The Lord our God graciously protected the brethren from all mishaps. Blessed be His grace.

Fourteen yokes of oxen were used in dragging the wood together, also without mishap. The logs from which boards are to be cut have been taken to brother Bublitz, who has a lumber mill. The supervision of the lumber cutting project was up to the two church elders, Michael Bellin and Michael Heuer . . .

Monday after Sunday Estomihi, 19 February 1844 the congregation cut all the wood on three acres of marshland on the western boundary of the parish land. About 50 strong men finished it in one day, and God prevented all mishap. The elders Johann Knuth, Michael Bellin, and Carl Will, had the supervision. Pastor Krause and his wife refreshed the laboring brethren with a moderate drink of wine. God the Lord granted physical unity.

Ps. 133. Thus God led His congregation on, physically and spiritually, in contrast to which the sectarians remain in the desert.

On Sunday Oculi, 10 March 1844, the pastor, Lebrecht Friedrich Ehregott Krause, spoke publicly before the congregation as follows:

Beloved in the Lord. For almost five years we have thru the grace of God lived in our settlement, and it still has no name. But we find in Holy Scripture that all places have names, and places have their particular names because it is necessary that all things be done in order, and that everybody know where he is and where he came from . . . The churches in the New Testament era received names when they were dedicated . . . You, my dear children, will no doubt permit me, your spiritual father, to suggest a name for our colony, and permit me to express my thoughts to you in this respect . . . God the Lord has led His Evangelical Lutheran Church out of the persecution and slavery in Prussia, where there was no freedom, and has given His church a free state and haven here in America, where His church may stand freely and in the open to teach the Word. Therefore it would appear proper to me that we give the name "Freystatt" to our settlement, so that this name constantly be a sermon for us and for our children and descendants to remind us that God has led us out of spiritual slavery into freedom. Thank Him therefore thru a true confession of the pure doctrine and thru a godly life. This is my considered opinion. But if you, my dear children, want to give it some other name, that is your privilege.

The congregation was well satisfied with this name "Freystatt" and be it hereby known to all our descendants that from this Sunday, Oculi, 10 March 1844, our settlement and community has the name Freystatt. Our blessed Triune God give grace that our congregation and every member be a free being in which He alone dwells with His word and sacraments, and that the kingdom of the devil be daily resisted. Amen. . . .

> In this year 1844, the gracious Lord gave a very early and warm spring, beginning already in the month of March, and such a rich harvest of sugar from the sap of the sugar maples, that from the 1st of March to the beginning of April the sugar maples yielded sap so abundantly that finally there were no more vessels, as was the case with the widow's cruse of oil in 1 Kings 17. Praised be the Lord for all sweetness for both soul and body. Amen. April 12 the trees already started to bud.
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> Sunday Quasimodogeniti, April 14, 14 children renewed their baptismal covenant in the holy confirmation. May the gracious God sustain them in faith until their end. Amen.

Continuation of the building project. May God rule over it, Father, Son and Holy Ghost. Amen. Today, 26 April 1844, the beginning was made in finishing the woodwork under the supervision of the carpenter Hinz, by Klug, Sr., Schoessow, Sr., Goedke, Sr., Friedrich Hilgendorf, and Franz Lemke, Lord! Help Thy people,

bless Thine Inheritance, and bless the work of our hands, for it is Thy work. Amen.

On Saturday before Sunday Cantate, 4 May, I, Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran Pastor at Freystatt, finished the exposition of the Song of Solomon, with the help of God. Lord, Help Thy Church and Holy Ministry. To Thee alone be glory and power forever. Amen.

Saturday before the first Sunday after Trinity, 8 June, I, L. F. E. Krause, started in the name of God to give expositions on the Psalms, and explained the first Psalm. With the help of God, the whole precious Psalter is to be explained. . .

Monday after the first Sunday after Trinity, 10 June, Gottlieb Garbisch, Georg Garbisch, Wilhelm Rahn and Eduard Rahn began to cut the beams necessary for the church . . . Georg Garbisch, father of the two mentioned above, also helped in the cutting of the wood. All five cut from 10 June to 14 June, and have cut in these five days 1,895 feet of lumber in quadrature, or 2,530 feet in length, 9 inches wide and 8 thick. For cutting the wood they asked 2¢ a foot, and it was agreed. But it was really quite a bit of money, for they earned in those five days as much as $39.12½. 1½¢ would really have been enough too. Our descendants may take note of this and not pay too little, but also not too much in wages. May he have what is his everything that is just and right, so that neither side suffers loss. On Saturday before the second Sunday after Trinity they received the money and gave a receipt for it.

> The carpenter Hinz spent 20 days on cutting wood, from 26 April to 15 June, during which time he skipped several days on account of farm work. Many men of the congregation assisted with the trimming of the wood.
>
> Gottlieb Klug, Friedrich Schoessow, Joachim Gaedke, Friedrich Hilgendorf, Franz Lemke, August Radue, Christian Knuth, August Klug, Michael Wilde, Carl Wilk, Friedrich Bartelt, Wilhelm Klug, Michael Helm, Friedrich Joach. Moll, Heinrich Koerner, Martin Taute, Carl Schmidt, Johann Groth, Heinrich Jaeger, Carl Kauffung, Carl Schubert, Ludwig Hilgendorf, Johann Lemke, Benjamin Schoen, Joachim Wilde, Johann Ramthun, Wilhelm Bartelt, Wilhelm Krause, Joachim Wendt, Johann Baumgardt, Joachim Pipkorn, Wilhelm Krueger, Johann Goetsch, Samuel Dohnke, Christian Joh. Groth, Carl Klug, Johann Klug, Gottlieb Pipkorn, Friedrich Suelflow, Michael Matter, Christian Gierach, Georg Garbisch, August Bruss, Johann Buth, Ernst Schneider, Christian Rieger, Wilhelm Dumstrey, Martin Krueger, Friedrich Stroede, Wilhelm Frenz, Friedrich Prahl.
>
> For felling the wood, there were 40 strong men. That is a total of 153 man-days. Fourteen yokes of oxen dragged the wood away. To clear the knoll for the church and to drag the wood to the building site took 10 yokes of oxen, till June 15.

On the second Sunday after Trinity I announced to the congregation: Since with the help of God the joists of the church will be laid tomorrow, therefore this is the day on which the foundation of the church will be laid, and a very important day it is, since God showed us His wonderful hand and how He has helped His Lutherans whom He wonderously led out of the Prussian captivity so that they can erect a building in His name after not even five years in the new free state, in which His honor is freely and publicly preached, in which the joyous Gospel of His grace is preached, and in which the comforting absolution and the blessed sacraments are dispensed for the salvation of souls. Therefor I, as your God-given spiritual father and shepherd of your souls, joyously invite you to come to our church hill in our dear Freystatt tomorrow with your children, so that these can in the future tell their

children what great things the Lord has done for us. And we want to lay the foundation for the Lord's house of prayer with praise and thanksgiving and with hymns to the Lord and with prayers to Him that He would further sponsor His work and maintain at this place a Bethel, that is, a house of God, till the Day of Judgment. Therefore whosoever can possibly come ought to bring his children along. And bring also the beloved hymnal. The school children will gather in the school at seven o'clock. The choir will practice their hymns for tomorrow this afternoon after the service, so that all things may go smoothly. For we cannot do too much for the honor of the Lord. May the grace of God be over us, as we trust in Him. Amen.

Today, Monday after the second Sunday after Trinity, 17 June 1844, we progressed so far thru the grace of God that we laid the joists of the church during a fruitful rain followed by warm sunshine. This is a comforting sign that God will give us many blessings in His Church thru Word and sacraments, for which we have prayed especially today. This was done at the laying of the joists for the church.

By eleven o'clock the congregation had gathered, the adults on the church hill, the school children and other youths and the choir in the school. At eleven o'clock I, Lebrecht Friedrich Ehregott Krause, pastor of the church, with the school children and the choir, went to the church hill, where the congregation was assembled. In the name of the Triune God we began with the response, "Danket dem Herren, denn Er ist fruendlich, und seine Guete waehret ewiglich," and we sang "Wo Gott zum Haus nicht giebt Sein Gunst, arbeitet Jedermann umsonst." Then followed "der Herr sei mit Euch." The congregation responded with "Und mit deinem Geiste." Further was sung, "Sei Lob und Ehr dem hoechsten Gut." Then a thanksgiving collect and a prayer invoking God's blessing on the undertaking. Hereupon I read all of 1 Samuel 7, followed by prayer. During this time the Lord gave us a warm rain, as a friendly sign that He will in the new church building give us the heavenly rain of His holy Word and His precious sacraments. Thereupon we prayed the Lord's Prayer and I pronounced the votum. Then we sang, "Ach bleib mit Deiner Gnade bei uns Herr Jesu Christ," and I delivered an exhortation to praise and thank God who has led us out of the slavery of Prussia where the holy faith was denied us and led us with a mighty hand into this free land; I exhorted the people to a sincere searching of God's Word, to watching and praying and faithfulness in the pure doctrine and sanctified life, and warned also against all false security in which the devil and the evil heart easily entrap one in a weak moment, and I showed them this out of God's Word and out of the history of the Christian Church that thru false security the people had lost the Word of God, faith, and their salvation. I especially emphasized this for the youth, so that when we adults thru the grace of God have gone on to the Church triumphant, they may preserve the faith so that a Bethel remain here till Judgment Day. The blessing of the Lord followed, and then we sang, "Ach bleib mit Deiner Gnade." Then we prayed the Lord's Prayer. Thereupon I admonished the two oldest men of the congregation who were present, Christian Gottfried Knuth and Johann Gottfried Ramthun, to be mindful of the grace of God of which He had given them evidence even in their great old age, especially today, that He has permitted them to see yet, before their end, how powerfully He protects His congregation. The two old men took this to heart. The carpenter Johann Friedrich Hinz I wished God's blessings for the building project, wisdom, patience, and joy, and that He would protect all the workers from accidents and prevent all dissention and strive for cordial unity. Hinz also commended himself to our intercessions, which I, tho in weakness, did gladly. The Lord will hear us.

Now all of us together, singing the hymn, "Nun danket alle Gott," entered the

school, where we were still wont to hold our services. There we again sang the Antiphons with response, "Danket dem Herrn, denn Er ist freundlich." Thereupon we all fell on our knees, thanked God for His multiplied grace and commended ourselves with body and soul into His protection and the building project into His hands. Hereupon followed the Lord's Prayer and the benediction, and then we closed with the hymn, "Hallelujah, Lob Preis und Ehr," had a silent prayer, and then everybody went home happy in the Lord, and the workers went to the church hill to continue the laying of the joists.

The oldest members of the congregation who were present today are Christian Gottfried Knuth, born at Schwessow near Cammin in Lower Pomerania in Prussia on 1 November 1769, and Johann Gottfried Ramthun, born at Hoff near Cammin 30 April 1772. The youngest members were Johann Carl Friedrich Hilgendorf, born at Freystatt Town Nine 9 November 1843 and baptized 10 November, the son of the farmer Carl Ludwig Ferdinand Hilgendorf and his wife Maria Wilhelmine Albertine nee Schoessow. Also Auguste Friederika Christiana Kauffung, daughter of the cobbler Carl Heinrich Christian Kauffung and his wife Charlotte Dorothea Catherina nee Berker, born 21 November 1842 at Freystatt and baptized 6 December. August Friedrich Taute, born 6 November 1842 and baptized 7 November at Freystatt, son of the farmer Christoph Taute and his wife Wilhelmine Friederike Sophia, nee Bruss.

The choir singers were Friedrich Stock, school teacher and janitor, August Lemke, Carl Wendt, Carl Friedrich Schoessow, Franz Gottfried Hilgendorf, Ludwig Hilgendorf, Friedrich Hilgendorf, Ernst Hilgendorf, Johann Gottfried Knuth, Johann Helm, Friedrich Pipkorn, August Carl Klug, Georg Garbisch, Wilhelm Krause, Johann Goetsch, Ernst Schneider, Carl Gottlieb Schneider, Carl August Schneider, David Garbisch, and August Heuer. . . .

The choir singers sang beautifully in four parts which was indeed pleasing to the ear.

The school children and other young people were present as follows: boys: Wilhelm Bartelt, August Stock, Gotthilf Prahl, August Hilgendorf, Ferdinand Heuer, Gottlieb Klug, Wilhelm Friedrich Klug, Wilhelm Schmidt, Carl Gottlieb Schmidt, Ernst Schmidt, Wilhelm Schoen, Ernst Schoen, Gottfried Garbisch, Johann Garbisch, David Garbisch, Ole Even, a Norwegian, Friedrich Ernst Heuer, Joh. Friedrich Helm, Julius Baumgardt, Franz Matter, August Helm, August Radue, Friedrich Stock, Friedrich Knuth, Carl Heinrich Kauffung. Girls: Elisabeth Maria Schmidt, Johanne Dorothea Schmidt, Wilhelmine Helm, Charlotte Pipkorn, Christiana Schoen, Paulina Schoen, Bertha Radue, Augusta Radue, Carolina Kauffung, Albertina Ramthun, Bertha Schubert, Anna Dorothea Dohnke. Already confirmed girls: Friederika Heuer, Friederika Suelflow, Carolina Howe, Wilhelmine Howe, Wilhelmine Knuth, Wilhelmina Pipkorn, and Carolina Goetsch.

Johann Gaetsch, Jr., dragged the joists with one yoke of oxen. Carl Will the elder dragged the joists with one yoke oxen. Garbisch, Sr., Gierach Sr., Friedrich Suelflow, Wilhelm Frenz, Friedrich Schoessow, Jr., and Christian Groth started to lay the joists.

In the afternoon at 4 o'clock I, pastor Krause, together with my dear wife Kaethe and our children Caroline and Wilhelmine and our servant Guettner, and Ole Even, who was living with us and was in our care, ate a vesper meal with the laboring brethren on the church hill, which we brought to them. That was an enjoyable meal for us.

But now, dear Lord and God, God the Father, God the Son, and God the Holy Ghost, this building project be commended into Thy hands. Be gracious to Thine vineyard, which Thou hast ceremoniously elected and which Thy hand hath planted. Sustain it in growth. Prune all immature, late grapes, sustain the fence of the true confession, drive away satan and all sects and offences, and let only fruitful vines grow in it; cause it to be large and great and fruitful thru Thy grace in the Word and sacraments; continuously provide faithful workers and bless their work in Thyself. Maintain Thy Lutheran Zion in Freystatt till the blessed Day of Judgment, and bring us into the eternal free city in heaven. Amen. In They name, God the Father, God the Son, God the Holy Ghost. Amen.

On the day of St. James the Greater, 25 July, the carpenter Hinz finished, with the help of God, the joining of the timber work of the church. God be praised. During the course of the work nobody was injured, and there was also a fraternal unity among the brethren. God be praised for this blessing. Amen. The church framework was erected on Friday 26 July . . . At six (in the morning) I, L. F. E. Krause, pastor, and the school teacher Friedrich Stock, went out of the school with the school children to the church hill where the congregation was assembled, and there I together with the congregation, in prayer and hymns, petitioned God for His gracious support for both body and soul, for protection against Satan, for fraternal unity, for a blessed beginning and completion of this holy construction project. We sang first of all an Antiphon, "Gott gieb Fried in deinem Lande," "Glueck und Heil zu allem Stande," and then we sang the appropriate collect. Then we sang "Wo Gott zum Haus nicht giebt Sein Gunst." Thereupon I read, 1 Chronicles 30, 9-20 and after that we sang "Hilf uns Herr in allen Dingen." After that I prayed the Antiphon Befiehl dem Herrn deine Wege, and the collect, then pronounced the benediction. The closing hymn was "Gott sei uns gnaedig und barmherzig." After this service, we commended the erection of the church as we commended ourselves into the protection of God. The first part to be erected was the east wall on the southeast corner, just opposite the northeast corner, which was the partition for the sacristi . . . By 12:30 the walls had been erected. Then under the green trees on the church hill, the 62 men who were working there, ate their lunch together with their wives and children, who had brought the meal to them, and I, L. F. E. Krause, pastor, together with my wife Kaethe and with our two children, joined them with our lunch, for we had for a long time been looking forward to this meal and had prayed God for it. We closed the meal with the hymn, "Nun lasst uns Gott dem Herrn," sung joyously by everybody. After that everybody went back to work, refreshed and happy. The labor with the heavy oak lumber was lightened by the great joy.

By 7:30 in the evening the eaves in the church and balcony had been erected and joined, which was a difficult and disconcerting task, but which under the assistance of God progressed well. We left off from the day's work by singing the last two stanzas of "Sei Lob und Ehr mit hohem Preis," from the hymn "Es ist das Heil uns kommen her." With the completion of prayer and the benediction, the brethren and the school children, who had come again, returned home happy. Early Saturday 27 July, at 6 o'clock, I and the school children went to the 61 brethren who had congregated on the church hill, and we sang "Hallelujah, Lob Preis und Ehre," petitioned the Triune God for His gracious assistance and protection and for unity in our efforts, commended ourselves into His grace, and the erection of the building was continued in the name of God. At 1 o'clock thru the help of God, who had averted great impending dangers, the walls of the tower were erected, and then, as yesterday, the noon meal was eaten under the trees in quiet joy, which meal I

and my family also joined. The Evangelical Lutheran pastor, Adolph Kindermann of Kirchhayn in Town Ten, who had come yesterday, also joined in this joyous banquet. By vesper time the church had been erected, and nobody had been injured. God be praised for that, who has heard our prayer and who has permitted everything to be completed in peace and unity. Now the young ladies carried a beautifully decorated crown with a fine silk cloth attached, to the church, as also a bottle of wine. The cloth was for the carpenter alone, but the wine was for him and for the young men who had willingly worked up there with him, and had hardly taken time off to eat. The crown was worn by the Misses Caroline Johanna Friederika Goetsch and Dorothea Sophia Wilhelmina Bellin, who had been chosen for this by lot, so as to avoid all jealousy. All this was set inside the church, at the door. In the meantime the Evangelical Lutheran pastor of the Norwegian Lutheran Church in Racine and Milwaukee counties, Claus Lauritz Clausen, had also come, and now we three Lutheran pastors entered the church building with the congregation. We sang, "Sollte ich meinem Gott nicht singen?" Pastor Kindermann chanted the antiphon and the collect, "Gott gieb Fried in Deinem Lande," and after that I delivered the sermon of thanksgiving on the text Haggai 1, 13 and 14. The theme was, God Himself builds His House. This He proves one) to His Israel of the Old Covenant, after their release from the Babylonian captivity; two) He also proves this to His Israel of the New Covenant, namely to His congregation here at Freystatt, after its release from the captivity in Prussia. After the sermon we continued singing the hymn. Pastor Clausen chanted the collect and I pronounced the blessing. Thus the Lord increased our joy in this, that the presence of the two pastors Kindermann and Clausen was a witness for the congregation of the unity of the Spirit with the Christian Church. Even if the languages differ, there is but one Lord, one faith, one baptism.

Thereupon the carpenter Hinz delivered a speech, after the custom of his trade, standing on the steeple. It was a delightful talk. The sun had set and by the help of God everything had progressed; and then everybody went home, with thankful joy to the Lord, I hope.

Lord! Thou Almighty Builder! Maintain everything in growth, progress and protection, since satan and his cohorts are snorting much; But Thou wilt protect us. Amen.

On the eighth Sunday after Trinity, since it was pleasant weather, the congregation simply had to hold the service (in the new church), altho only the framework had been erected. May the faithful Lord protect His house against all false prophets, against which the Lord Jesus so earnestly warns in the Gospel lesson for this Sunday.

Those who came to the holy sacrament of the true body and blood of the Lord Jesus Christ in the first service in the new church, (Since in) this first service also holy communion was celebrated, were: Kindermann, Ev. Luth. pastor in Kirchhayn, Town Ten; Clausen, Ev. Luth. pastor of the Norwegian Lutheran Church in Racine and Milwaukee county; Brueggemann from Milwaukee, ------ich (not legible) Groth and his wife; Carl Krause Jr., Friedrich Stock and his wife; Mrs. Joh. Stock; ------Will; Mrs. Will, wife of the book binder Will; Georg Garbisch Jr.; Gottlieb----isch (probably Garbisch) Jr.; all from Freistadt. May the grace of God be with them all.-----nday July 29 the rich grain harvest began, and the Lord guided things so graciously, that----- nobody was kept from the harvest on account of the construction (of the church), and now everybody could happily start the harvest, whereas before the Lord had used them in the spiritual harvest. Oh! A richly gracious God!

From June 17 til July 27, 1844, that is, from the time of the laying of the joists of the church, til the completion of the erection of the church, the men and youths of the Ev. Luth. church at Freystatt who worked, are the following:

June 18: Christian Gierach, Gottlieb Pipkorn, Michael Matter, Christian Rieger. June 19: August Lemke, Johann Buth, August Bruss, Ernst Schneider, Carl Hilgendorf, Joachim Gaehdke. June 20: Carl Schmidt, Wilhelm Dumstrey, Friedrich Bartelt, Heinrich Jaeger, Johann Groth, Carl Friedrich Klug. June 21: Carl Schmidt, Wilhelm Dumstrey, Heinrich Jaeger, Johann Groth. A total of 20 men. June 22: Friedrich Prahl, Gottlieb Klug, Wilhelm Klug, Michael Wilde. June 24: Heinrich Klug, August Klug, Wilhelm Klug, Carl Wilk. June 25: Heinrich Klug, Martin Taute, Joachim Gaehdke, August Lemke. June 26: Heinrich Klug, Benjamin Schoen, Carl Schubert, Carl Kauffung. June 27: Heinrich Koerner, Joachim Wilde, August Klug, Joachim Moll. June 28: Johann Lemke, August Klug, Friedrich Hilgendorf, Ludwig Hilgendorf. June 29: August Klug, Joh. Baumgaardt, Joh. Goetzch, --- Conke. July 2: Carl Hilgendorf, Carl Schoessow. July 3: Friedrich Groth, Wilh. Krueger, Martin Krueger, Fried. Stroede. July 4: Michael Matter, Wilhelm Frenz, Friedrich Suelflow, Gottlieb Pipkorn. July 5: Ernst Schneider, Gottlieb Garbisch, Christian Gierach, Friedrich Schoessow. July 6: Christian Gierach, Ernst Schneider, Christian Rieger, Joh. Buth. July 7: Benj. Schoen, Carl Kauffung, Carl Schubert, Carl Wilk. July 8: August Klug, Wilhelm Klug, Gottlieb Klug, August Bruss, Gottfried Prahl, Christian Groth. July 9: August Klug, Carl Hilgendorf, Martin Schoessow, Carl Wilk. July 9: Carl Klug, Friedrich Bartelt, Christian Knuth, Michael Wilde. July 10: Franz Lemke, Carl Wilk, Michael Helm, Joach. Gaehdke, Friedrich Hilgendorf, Joach. Moll, Gottlieb Suelflow. July 11: Gottlieb Suelflow, Friedrich Baumgardt, Samuel Dohnke, Joach. Wendt, Carl Klug, Joh. Klug, Joh. Goetsch. July 12: Martin Taute, Carl Kauffung, Heinrich Koerner, Carl Schubert, Benj. Schoen, Joach. Wilde. July 13: Friedrich Hilgendorf, Ludwig Hilgendorf, Wilhelm Krause, Joh. Ramthun, Joach. Pipkorn. July 15: Martin Krueger, Friedrich Groth, Wilhelm Krueger, Friedrich Stroede, Gottlieb Pipkorn, Gottlieb Suelflow. July 16: Michael Matter, Friedrich Bartelt, Friedrich Schoessow. Friedrich Suelflow, Wilhelm Frenz, Gottlieb Suelflow. July 17: Joh. Buth, Christian Rieger, August Bruss, Gottlieb Suelflow, Ernst Schneider, Christian Groth, Christian Gierach. July 18: Michael Helm, Carl Wilk, Joachim Gaehdke, August Klug, Christian Knuth, Carl Hilgendorf, Friedrich Gierach, Joachim Bartelt, Ernst Schneider. July 19: August Lemke, Gottfried Guettner, Gottlieb Garbisch, Martin Schoessow, Carl Klug, Carl Wilk, Joachim Gaehdke, Michael Helm. July 20: Michael Wilde, Friedrich Prahl, Joh. Ramthun, Carl Klug, Joh, Klug, August Klug. July 22: Carl Schmidt, Wilhelm Dumstrey, Gottlieb Klug, Wilhelm Klug. Joh. Groth. July 23: Joh. Lemke, Benj. Schoen, Friedrich Hildgendorf, Ludwig Hilgendorf, Joachim Moll, Joh. Groth, Heinrich Jaeger, Wilhelm Dumstrey, Carl Schmidt. July 24: Martin Krueger, Wilhelm Krueger, Martin Taute, Heinrich Koerner, Carl Schubert, Joh. Klug, Heinrich Jaeger, Wilhelm Krause, Friedrich Groth. July 25: 37 men planed the interior of the church. July 26, 61 men worked on the construction of the church. July 27, 61 men worked on the construction of the church. Note well: Also eleven yokes of oxen were used from June 18 to July 27 for hauling wood and stone. (labor required for the erection of the church framework).

A gilded knob was placed on the steeple, and thereon was set a gilded cock as an indication that the Holy Christian Church should be on guard that no false doctrine or ungodly life may infiltrate it. And the fact that it is gilded should indicate that everything should be done in pure faith. The mob spirits and the mamelukes are still being grieved by the decorativeness of the church. We rejoice,

to the honor of God. Amen. This is taking offence, not giving it.

The knob on the tower as also the cock is completely of copper and gilded and cost $10.00 and was bought by the choir and the school children. Their names follow. The members of the choir: Friedrich Stock, the teacher and custodian for the interim, Gottlieb Klug, Carl Schoessow, Johann Knuth, Christian Friedrich Hilgendorf, Franz (Ludwig) Hilgendorf, Heinrich Hilgendorf, Friedrich Pipkorn, Carl Bublitz, August Klug, Heinrich Klug, Wilhelm Krause, Franz Bellin, August Heuer, Gottfried Guettner, Ernst Schneider, Carl August Schneider, Gottlieb Schneider, Friede, Jaeger, Heinrich Jaeger, Carl Wendt. The school children: August Ramthun, Albertina Ramthun, Ole Even the Dane, Ernst Schmidt, Wilhelm Schmidt, Dorothea Schmidt, August Radue, Carl Radue, Augusta Radue, Charlotte Dorothea Pipkorn, Joh. Friedrich Helm, Wilhelmina Dorothea Helm, Christiana Ernestine Schoen, Ernst Heinrich Schoen, Wilhelm Herrmann Schoen, Julius Friedrich Baumgardt, Augusta Louisa Jaeger, August Klug, Gottlieb Klug, Daniel Garbisch, David Garbisch, Gottfried Garbisch, Johann Garbisch, Wilhelm Heuer, Anna Dorothea Dohnke, Bertha Schubert, Johanna Wendt, Ferdinand Groth, Johann Krueger.

This year, 1844, the gracious God gave us a very fruitful year, with many thunder storms. The rye was up to 9 feet high. One bushel of seed bore 30. Also all garden produce was very fruitful. At first it seemed as if the worms would eat everything but the Lord scattered them and blessed his Freystatt. Blessed be the Lord for ever and ever. Amen.

On 15 August the Evangelical Lutheran congregation at Freistadt made a contract with Samuel Priedemann and Georg Friedrich Garbisch, that they would prepare 40,000 bricks completely finished and well baked, for the price of $3.00 per thousand. Brick clay was found near the school building, and the making of the bricks was begun on 14 August . . .

They made bricks till 14 September, and by 20 September they had finished building the brick oven, and on that same day they started baking the bricks. The baking of the bricks was completed on 28 September. But the bricks turned out too lean, because the brick makers, so as to lighten their work, had put too much sand in. Thus the expense of reworking the whole outside of the church was necessitated, because otherwise the lean bricks would have crumbled. And therefore the brick makers with their consent received only $2.75 per thousand.

From 1 to 20th September our gracious God gave us lovely dry weather without interruption so that all the grain, even that which had been sown late, could be harvested without getting wet. On 21 September the Lord our God gave us rainy weather and the equinox winds blew. This weather was in turn a blessing in preparation for the seed-time. Lord! How great and numerous are Thy works! Thou hast established them all in wisdom, and the earth is full of Thy goodness! The dry fall weather lasted uninterruptedly till 18 October. On that day we suddenly had a three inch snow fall and a cold northeast wind blew . . .

The beloved filial congregation in Milwaukee has, with the help of God, also built a little church, 40 feet long, 26 feet wide, and 10 feet high. The expense, including the lot, was $400.00. It is built of wood. On the 17th Sunday after Trinity this year we dedicated it. It was just the festival of St. Michael the Archangel, and therefore we considered in the thanksgiving sermon, on the basis of the Gospel lesson for the festival: God protects thru His angels' Right, His Church against Satan's might. May the Lord grant His protection also to this small group of people

and maintain therein and in His congregation the pure doctrine of true Christianity.

The first couple to be married (in the new church in Milwaukee) was Wilhelm Wolff and Miss Wilhelmine But on 27 Sept.

The communicants to attend the first communion service (in the new church) on the day of dedication were the elder Berendt, Mrs. Bruss, the deaf Bruss, Joh. Brueggemann, Johann Dietz, the younger Fuhrmann, Johann Garbisch, Susanna Gierach, Mrs. Horn, Hinz and his wife, Wilhelm Krueger, Johann Knuth, Caroline Lemke, Luebke and his wife, Melzner and his wife and daughter, Christian Mieler, Christian Mueller the custodian, the younger Mauer, Otto and his son, Pfennig and his wife, Father Stroedi, Johanna Schmidt, Uttick and his wife, Wilhelm Wolff and his wife recently married, Mrs. Wergin and her son. The following built the church: David Bewersdorf, Friedrich Backow, Martin Bruss. The church is called the Church of the Holy Trinity.

Wednesday after the 18th Sunday after Trinity, 9 October, the mason John Link began the mason work on the church, and according to the contract received 8¢ for every partition. On the same day the beginning was made in putting the roof on the church by Ernst Hilgendorf Jr., Joachim Pipkorn, Johann Ramthun, and Joachim Wilde. May God the Lord thru His holy angels guard against any accident. Amen. Johann Stock took over the preparation of the mortar. The roof of the church is being put on by members of the congregation. Members also made the shingles, each family making 300 well cut shingles.

So as to complete the building project, the congregation has pledged that every communicant member chip in 75¢, and whatever will be lacking beyond that will be collected in the future. Lord, continue to make Thy people liberal givers. Amen.

On the 20th Sunday after Trinity we observed the harvest festival with praise and thanks to God for the huge wonderful harvest blessing He has given us. To God alone be glory! On the same day also the harvest festival offering for the pastor, prescribed by the old church orders, was again inaugurated by the beloved congregation. Under this custom, half the contributions go to the pastor and half to the church.

Monday after the 20th Sunday after Trinity, 22 October, the school inspection took place. The children had made good progress. Lord, prosper the garden of Thy holy Christian Church among us. Amen. School children present were 45.

Wednesday before the 22nd Sunday after Trinity, 30 October, at ten in the morning, the carpenter Friedrich Hinz and the smith Christian Knuth fixed the knob and the cock on the steeple. On the same day the roof of the steeple was painted with white oil paint. Everything for the honor of God and for the joy of His children and for the grief of the devil and his cohorts. Amen.

Friday before the 22nd Sunday after Trinity, 1 November, the carpenter Friedrich Hinz began to build the sacristi, 14 feet square, of strong oak wood. Assisting are Adam Klug the elder, and August Klug the younger, who is a tenor in the choir. The sacristi was erected on 9 November, Saturday before the 23rd Sunday after Trinity.

All of the carpenter work was finished on 14 November, Thursday before the 24th Sunday after Trinity, and the carpenter Hinz has received the sum of $84.50 for all the work on the church building, in cash, all things being in order, and has given a receipt for it.

> According to our reason we cannot see how the money is continually collected, but we know it in faith from the Word of God: "I will neither leave thee nor forsake thee." We always have that which we need, for example when the laborers were to receive their pay, even tho the

day before we did not see from whence we should take it. The name of the Lord be praised! Amen.

On 20 November Wednesday before the 25th Sunday after Trinity, I completed the exposition of Acts in the midweek services, by the grace of God, and in the exposition thereof two years passed by. May the faithful God grant grace that His Word may bear much fruit among the dear children of the church. To God alone be glory.

On 22 November Friday before the 25th Sunday after Trinity the mason Johann Link finished the mason work on the church. For his mason work he received $25.20. He has used 30,000 bricks and 150 bushel of lime. And yet there is money left in the treasury, a wonderful gift of God for which reason the status quo remains unchanged.

The name of the Lord be blessed who has also given us mild weather in this late winter season, so that the mason work could be carried on. Amen.

On 24 November, the 25th Sunday after Trinity, I have publicly before his congregation invested the Evangelical Lutheran Pastor Adolph Kindermann of Kirchhayn, my brother in office whom I love dearly in the Lord, with the holy office of the ministry, according to the old pure Lutheran church order. May God preserve both him and his congregation and me and my dear congregation in the true faith till the end. Amen.

On the same Sunday there was a complete eclipse of the moon, visible from five in the afternoon till eight at night, and lasting three hours and fifty minutes. These are all indications of the Judgment Day. Would that we take this to heart, so that we may be prepared when the Lord Jesus will come. Amen.

The close of the church year on 24 November 1844, the 25th Sunday p. Trinity. In the affairs of the church during this year now ended by the grace of God, the following acts were performed: 115 sermons were deliverd; the Acts of the Apostles and the Song of Solomon were completely explained; the catechism of the Evangelical Lutheran Church was completely taken thru with the youth; two school inspections took place; 22 children were baptized, 8 boys and 14 girls; 34 children were confirmed and have become guests at the table of the Lord; 10 couples were married. In this church year also the public engagement custom was again instituted, in which we have already experienced the grace of God. The congregation has shown its love for the holy office of the ministry especially in this that as a special witness of the love of the members it again established the harvest festival offering. 1,290 attended the sacrament of the true body and blood of our Lord Jesus Christ this year, among them were 42 guests from our beloved neighbor congregation at Kirchhayn who were among us during the time of their settling. Therefore there were in our beloved congregation at Freystatt and Milwaukee 1,248 who attended communion, 545 more than in 1843. May God the Lord grant that their attendance at His table may have been a blessing to them.

According to the command of the Lord Jesus Mt. 18, "let him be unto thee as an heathen man and a publican," two unrepentant sinners were excommunicated, since they despised all the admonitions of the Holy Christian Church, as also the intercessions of the Church. This was done in an attempt to lead them to repentance finally, and would that God in His grace would bring this about.

Here in Milwaukee there were four adults and two children who died, and we hope to God that they died in the Lord.

The special grace of God we have also experienced in our church building project, which we began in faith in His fidelity, without outward means, and thus

strengthened our faith. May He maintain our faith in His grace, and increase it, and may He strengthen and protect the unity of the spirit thru the bond of peace in our beloved congregation, and may He grant us His grace also in this new church year and maintain us in His grace to eternal life. Amen. To God alone be glory. Amen.

The first Sunday in Advent, 1 December 1844, I Lebrecht Friedrich Ehregott Krause, was installed and invested with the holy office of the ministry by my colleague, Pastor Adolf Kindermann, pastor at Kirchhayn, before the church at Freistadt. May the name of the Lord be blessed. Amen.[22]

On 4 December 1844 the local Evangelical Lutheran congregation at Freistadt bought a plot of ground for the church for the price of $72.50, consisting of forty-four and three quarters acres, so that the church now has eighty-four and three quarters acres of land. God, who always continues to help His Zion, be praised. Amen. Brother Philipp Will, as a faithful member of the Church, has advanced the money for this without interest.

The decision to purchase this land was a wonderful coincidence, which I narrate here for the benefit of our descendants. It was on 3 December 1844, Tuesday after the first Sunday of Advent, as all the men of the congregation assembled to prepare the new meadow for their pastor. After the work was finished they assembled and discussed further the building of the church. Then several brethren made the suggestion that more land be bought so that in the future there would be wood for building and for fuel for the parish. All of them were in favor of this. That very evening already brother Philipp Will advanced the money without interest, and the following day the purchase was made, as related above. God be praised for all His grace. Amen. May He make us heartily grateful. Amen.

On Wednesday before Septuagesimae 15 January 1845 I began the sermons on the Augsburg Confession . . .

On 15 January the church books were audited by the elders and ten witnesses . . .

So as to pay for the piece of ground the congregation purchased, each communicant member is to make a contribution of 34¢, which will cover the price. A communicant is everyone who is admitted to the Lord's table, from confirmation on.

From the audit of the church books we learned that $13.37 had been collected as proceeds from the sugar contributed by the congregation.

Thru the grace of God the winter was very mild this year and already by the end of March we had lovely spring weather. God also gave us such a bountiful sugar harvest that in three weeks my dear wife Kaethe was able to boil down 250 pounds of pure white sugar. In a similar manner all the children of the church had abundantly. The goodness of the Lord be praised.

Also, on March 29 we already had a thunder storm and a fruitful rain. There was little snow this winter. By the end of March the (winter) grain was very green already. In the month of April, which was dry and warm, there came large droves of worms which devoured a large part of the wheat and rye. May God the Lord be gracious and take these pests from us.

On 20 April a contract was made with the mason Johann Link. He is to smooth off the walls of the church and of the sacristi by covering them with lime and sand, both inside and outside. He is also to do the mason work on the altar, five feet high, seven feet wide, and three deep. Likewise he is to build a chimney in the sacristi starting from the ground, one foot square in the inside. For all this he is to be paid $30.00. The contract was deposited in the church records. For this mason work we bought 110 bushel of lime from Mr. Tuerk.

This mason work will begin April 24. The congregation will furnish the handy men. Franz Lemke, Sr., has been designated for the work of preparing the lime, for which he will get 55¢ per day. On April 24, the mason Link with one helper has begun the work of smoothing the church walls, and he finished this on May 10, Saturday (Pentecost Saturday) before Pentecost. No accident occurred, for which the gracious God be praised.

On 13 May, Trinity Sunday, the voting members of the congregation, who had assembled here at Freistadt, elected the synodical delegates and their alternates after they had prayed the Triune God for His gracious presence. The delegates are Michael Helm, August Radue, Father Block, August Lemke. The alternates were Martin Schoessow, Sr., Friedrich Schoessow, Jr., Benjamin Schoen, Friedrich Baumgardt, Philipp Will. May the merciful God direct everything for His glory, the benefit of the Church, and for the salvation of each individual. Amen.

On 25 May the first Sunday after Trinity, confirmation of eight children took place here at Freistadt: Daniel Garbisch, Carl Ernst Schmidt, Christiana Charlotte Ernestine Schoen, Friedrika Sophia Louisa Goetsch, Johanna Dorothea Schmidt, Louisa Augusta Jaeger, Wilhelmina Dorothea Helm, Wilhelmina Ernestine Dorothea Schmeling. May the Lord our God make these children faithful witnesses of His grace, and keep them as such. Amen.

This month of May our wonderfully gracious God has afflicted us with many nocturnal frosts, yet His hand is not shortened so that He could not help us, neither was His grace lacking, that He did not want to help us. He will again prove Himself mighty and glorious, and will provide our daily bread. But He has commanded us: Call upon me in the day of trouble, and I will deliver thee, and Thou shalt glorify me. Ps. 50. Therefore we pray Thee, dear faithful Lord God, be gracious to us. Spare us, and help us, dear Lord God. Amen.

The Dedication of Our New Church

After the Evangelical Lutheran congregation at Freistadt had held its services in the 30 by 18 by 7 foot log hut, which was also used as the school during the week, from the winter of 1839, the year of the founding of the congregation, and from the time that the (members of the) congregation started building their homes till the first Sunday after Trinity of this current year, 25 May 1845 — which was very difficult since the congregation had increased in number thru the grace of God and thus the small room was not large enough for the large numbers, neither in winter nor in summer — therefore it finally came to this that under the assistance of God we can now hold our gloriously beautiful services in one large house of God, all of us together, without any difficulty. And thus it was resolved to dedicate our new house of God on the second Sunday after Trinity, 1 June 1845. This was then also done, under the protection of God, in the following manner.

At 8 o'clock in the morning we first met in the old church. We sang the hymn, "Meine Seele erhebt den Herrn." Hereupon I, L. F. E. Krause, the pastor, together with the congregation, gave thanks to the Triune God for all His great blessings which He had bestowed on us in this small Bethel, and we prayed for further grace in the new house of God. After we had prayed the Lord's Prayer, and after the benediction had been pronounced and we had sung the hymn, "Nun Danket alle Gott," we entered the church. It was a joyous entrance. Pastor Kindermann from Kirchhayn, as also a majority of his members, were present to partake with us in this divine joy. As we were singing the last stanza, we came to the locked church door below the tower. When the last stanza had been sung, I proclaimed, May the Triune God grant it, God the Father, Son, and Holy Ghost. Amen. Then I gave the

key for the church to the oldest elder, Michael Bellin, who then unlocked the church door in the name of God.

After a silent prayer to God, I read the antiphon, "Gehet zu Seinem Thoren ein mit Danken, zu Seinem Vorhoefen mit Loben," before the altar. The congregation responded, "Danket Ihm, lobet Seinen Namen." The remainder of the order of service for the dedication included the hymn, "Jesus, Jesus, nichts als Jesus." Pastor Kindermann chanted, "Wohl dem, die in Deinem Hause wohnen." The congregation responded, "Die loben Dich Immerdar. Sela." Then followed the collect for the church. To the antiphon, Der Herr sei mit Euch, the congregation responded, Und mit Deinem Geiste. Thereupon Psalm 84 was read. Then followed the hymn, "Ach bleib mit Deiner Gnade," after which Ehre sei Gott in der Hoehe was chanted. Then followed the hymn, "Allein Gott in der Hoeh sei Ehre." Then 2 Chronicles 6, 19 to the end of the chapter was read. We then sang the hymn, "Ein feste Burg ist unser Gott." Then, Der Herr sei mit Euch, was chanted. The congregation responded with, "Und mit Deinem Geiste." The standard epistle for the Second Sunday after Trinity was then read, 1 John 3, 13-18. Then was chanted, "Ich glaube an Einen Gott," followed by the hymn "Wir glauben all an Einen Gott." Then I delivered the sermon on the Gospel for the Sunday, Luke 14, 16-24. The outline: on the basis of Ps. 118, 24 and 25, I developed the introduction. The theme was, Concerning the great Supper of the Lord, five points to be considered: 1) the great Supper; 2) The invitation; 3) The refusal of many who are invited; 4) The guests who came; 5) The Lord of the Supper. The conclusion was based on Ps. 34, 5-9.

When I asked the congregation whether they agreed with me to dedicate the church to the Triune God and to call the church "The Church of the Holy Trinity", they replied with a powerful yes. Thus it is now called. May He preserve it in pure doctrine, in the unadulterated sacraments, and in godly life till the Day of Judgment. Amen. After the sermon the celebration of the sacrament of the body and blood of our Lord Jesus Christ was celebrated. There were 63 communicants, among whom those young Christians who had been confirmed the Sunday before, the first Sunday after Trinity. These young Christians were the following: Daniel Garbisch, Carl Ernst Schmidt, Christiana Charlotte Ernestine Schoen, Johanna Dorothea Schmidt, Friederike Sophia Louisa Goetsch, Louisa Augusta Jaeger, Wilhelmina Dorothea Helm, Wilhelmina Ernestine Dorothea Schmeling. May God make them faithful witnesses of His grace and truth til their end. Amen.

After the distribution, the litany was sung. Then the confirmands received their certificate of confirmation, with a pastoral admonition, and they publicly prayed the Apostolic Confession and also the Athanasian Creed as a witness that we are in the Apostolic Church and that under the grace of God we want to remain therein. Thereupon Johann But's baby was baptized and received the name Johann Gottlieb Friedrich. Then followed the benediction. For the close, we sang "Lass mich Dein sein und bleiben." Pastor Kindermann took the liturgical part of the service. He also consecrated the Lord's Supper, and helped me administer it. It was a glorious service, which lasted from eight in the morning till 2:30 in the afternoon, and was nevertheless too short.

Dear faithful Lord God! Maintain this free city in Thy glorious freedom, against the devil, hell, sin, and the world, and make our descendants his witnesses till the end of the world, till the Day of Judgment. Amen. It is to be noted: Monday after the second Sunday after Trinity, June 17, 1844, we laid the joists in the name of God for this new church; it was erected on July 26th and 27th, and already on the second Sunday after Trinity, in June 1845, we moved in, when only ten months had

transpired. Oh! A faithful God! Oh, that we may never forget what great things He has done for us. Amen. Amen. The congregation also resolved, that on the first of June of every year we celebrate the dedication of the church. May God grant sincere gratefulness. (Marginal note: Festival of the dedication of the church at Freystatt, June 1.)

The first synod[23] of the Evangelical Lutheran Church of the German tongue which publicly confesses adherence to the German tongue, to the revealed Word of God in the Bible, both Old and New Testaments which is the revealed Word of God and the only basis of faith, and also confesses adherence to all the confessional books of the Evangelical Lutheran Church which are: 1) the three main confessions; 2) the unaltered Augsburg Confession (Confessio Augustana invariata) as it was handed over to the Emperor Charles V on June 25, 1530; 3) The small Catechism of Dr. Luther; 4) the large Catechism of Dr. Luther; 5) The apology of the Augsburg Confession; 6) The Smalcald Articles; 7) The Formula of Concord; and for the sake of this confession emigrated from Prussia where it was no longer tolerated and came to America in 1839, with one part going to Canada — this first synod met (in Wisconsin in 1845). So that those congregations of the Lutheran confession, spread out thru Canada, New York State and Wisconsin, might be united into one united church body in adherence to the pure doctrine against all heresies and sects, one body under Christ Jesus the head, and be united in everything else which might be necessary for the church militant in the name of God and on the basis of His holy Word, therefore the pastors mentioned below and their congregations united in a Christian synod in the beginning of June 1845 at Freistadt and Milwaukee. This was accomplished with the help of God. The synod was held at Freistadt from 3 to 19 June, and from 23 to 25 June in Milwaukee, in absolute unity of the spirit thru the bond of peace. God be praised. The Synod was held openly, and every voting member of the congregations was entitled to express his opinions. On the fourth Sunday after Trinity all the synodical delegates, 67 in all, attended communion. All the transactions of this synod may be found in the original records of this Synod, which have been deposited in the local church records. A great blessing has been derived from the Synod, for the congregations are confirmed in their faith, the sectarians were revealed in their shame and were made powerless in their activities. The results of the synod were printed, with the proceedings added. The members of the Synod are the following: From Buffalo in the State of New York there are Pastor Andreas Grabau and the lay delegate Friedrik Luetke from Buffalo and Eden; from Humberstone in upper Canada there was Pastor Heinrich von Rohr and his lay delegate Georg Schmidt; from New Bergholz, Wallmow and Martinsville near Buffalo there was the lay delegate Friedrich Haseley; from Kirchhayn, Town Ten, Washington County, Territory of Wisconsin there was Pastor Adolph Kindermann and his lay delegates Friedrich Hackbarth from Cedar Creek, Friedrich Heidke, Johann Kressin, Gottfried Kressin, Carl Retzlaff and Friedrich Wolt (from Kirchhayn); from Freistadt Town Nine, Washington County, Territory of Wisconsin: there was Pastor Lebrecht Friedrich Ehregott Krause and his lay delegates Michael Bellin, Michael Heuer, Johann Knuth, Carl Will, Michael Helm, Peter Block, August Lemke, and August Radue all from Freistadt, and Martin Bruss from Milwaukee. The Old Lutheran ministerial constitution was also renewed by the agreement of all the congregations, and Pastor Grabau was elected by the Synod to the office of President. Lord! Sustain Thy vineyard in its growth which Thou hast ceremoniously chosen for Thyself. Amen. The name of the Lord be praised. Amen.

A sermon was delivered from the new pulpit (in our new church) for the first time on the sixth Sunday after Trinity, 29 June, the Day of St. Peter and St. Paul, and thus

thru the preaching of the Word of God the pulpit was dedicated as His platform of proclamation, and that by me, L. F. E. Krause, pastor. And may the merciful Lord grant in grace, that I and all the rest who from now till Judgment Day will occupy the holy office of the ministry in this congregation, may teach His holy divine Word in its truth and purity, and that thereby all who hear it may be led to eternal life. May God grant it. Amen.

July Fourth, as the day commemorating the political freedom of our United States of North America, has been designated by us as a day of Thanksgiving for the religious freedom which we obtained thru the grace of God. This day is to be observed by a morning service, and the account of the persecution of our congregation in Prussia as also the account of the wonderful salvation from this persecution and the account of the religious freedom here obtained, found in this Church Chronicle, is to be read to the congregation, so that we and our descendants may learn to be thankful to God. Amen. This festival is to be observed every year on the Fourth of July.

> The faithful gracious God has this summer done great things for our Freistadt. In the first place, the faithful God has maintained peace in our church and school and in the government. In the second place, the faithful Lord and God has prevented pestilence and disease among men and beasts. It is true that several severe cases of sickness occurred in the congregation and a number of congregation members were severely and fatally injured in their bodies while at their work: but God the Lord heard the prayer of the church and healed wonderfully the stricken house fathers and house mothers without medical help and restored their health. In the third place, He has given us healthful weather; for even tho the months of July and August were very hot and the temperature was sometimes 90° Fahrenheit, yet the the water supply did not dry up. God gave us refreshing rain, dew and cooling north winds. In the fourth place the bountiful God provided a wonderful harvest for us. In the spring it was cold and then came many worms, nocturnal frosts and the fields were grey and barren, but the prayers were acknowledged and a very rich grain harvest resulted.

The Day of St. Michael, 29 September 1845, has been designated by the local congregation at Freistadt in a congregational meeting as the day on which the annual harvest festival offering is to be presented in equal parts to the pastor and to the church.

Eclipse of the moon.

Thursday before the 26th Sunday after Trinity (Nov. 13, 1845), the Sunday on which falls the Gospel lesson of the Judgment Day, there was almost a total eclipse of the moon from 7 to 9 in the evening. That is a sign of the Last Day. Luke 21, Matt. 24. May God give us hearts which truly take note of this, and which accept such heralds of the Judgment Day well. Amen.

In this church year of 1845 thru which we have passed by the grace of God, the following official acts were performed: 17 children at Freistadt and 12 in the congregation in Milwaukee were born and regenerated thru baptism, for a total of 29. Eight children were confirmed, and thus became communicants. Five couples were married, two at Freistadt and three in Milwaukee. Four died in Freistadt and three in Milwaukee, a total of seven. All of these were small children. Thus seven entered the Church triumphant. 1,141 attended the blessed sacrament of the true body and blood of our Lord Jesus Christ in Freistadt, and in Milwaukee 478, making a total of 1,619. May it be a blessing to all those who attended with a real longing

for the Sacrament. 124 sermons were delivered. May God grant His blessing. The catechism was taken thru completely in the catechisations. May God grant that both young and old really take it to heart.

I preached on the Augsburg Confession up to Article XX. May God bless it. Expositions on the Psalms up to the Psalm 52 were given in the Saturday vesper services. Lord God, grant that we may become true psalmists. School inspections were held. Lord, prosper the school and the youth. The dedication of the house of God, built by the grace of God, took place. Lord our God, make our hearts Thy sanctified dwelling. The first Synod of those Lutherans who emigrated from Prussia for the sake of the pure confession was held in Freistadt. Lord, let us confess Thee faithfully till the end. Four families were received into the communion of the Holy Christian Church. May God the Lord also faithfully maintain them. Two stubborn sinners who despised the admonitions of the whole Christian congregation were excommunicated according to the command of Jesus in Mt. 18, 17. May God grant that they may yet be led to repentance. To God alone be glory, now and for ever. Amen.

The Church Year of 1846

God is our refuge and our strength also in the new year. With the beginning of this new year satan again tried all kinds of tricks against our church in Freistadt, so as to destroy it, but he was not successful for God the Lord was at our side. Hallelujah.

Wednesday after Sexagesime, 18 February 1846, it was 300 years that the servant of God, Dr. Martin Luther, passed on from the battlefield to eternal peace. May God the Lord grant us grace that we may be and remain faithful to him likewise, and that we may be saved by grace. Amen. On Sunday Quinquagesime, 22 February 1846, the old praiseworthy church usage of having altar boys was again instituted here at Freistadt. The congregation was informed of the reason for this by a public announcement. A boy with respectful bearing is the ecclesiastical valet to attend to the pastor during the services by announcing the last stanzas of each hymn, by getting the water for baptism, by locking the church after the vespers and after the confessional services, and by attending the pastor during the celebration of the Sacrament and at funerals. He has his seat under the pulpit. This innovation is for the purpose of giving the youth of the congregation a thorough knowledge of the order of service and also of the sacraments. This ecclesiastical service is to alternate among the boys four times a year or oftener. They wear a black gown, which they also wear for funerals and for reciting the catechism. The first of the altar boys here was August Ramthun, and his mother Henriette Ramthun made his gown with her own means. God the Lord be praised for His holy church order. May He give grace, so that with true repentance we may be properly thankful to Him in this order. Amen.

On the third Sunday after Epiphany, 25 January, 1846, Friedrich Michael Stock was publicly installed by the local congregation as Evangelical Lutheran school teacher and custodian. His call, as also the keys to the church, were handed to him at that time. A copy of the call has been deposited in the records of the church, volume one. . .

In the Year 1846

The sermons on the Augsburg Confession were terminated. On the 15th day of the month of May, I brought to a close the sermons on the Augsburg Confession. The name of the Lord be praised. Amen. On Wednesday after the festival of the Holy Trinity, 10 June 1846, I . . . began to give expositions of the Revelation of St. John here at Freistadt . . .

Custodian Stock Suspended

On September 27 Michael Stock, up to this time custodian and teacher of the local parochial school, was suspended from his office because he sided with the sectarians and separatists and despised all the admonitions. Today he declared before me, the pastor, before the elders and before the school board, that he was permanently joining those who had separated from the church. The admonitions directed to him now yet he likewise despised. The status of the matter was reported to the ministerium.[24]

On 13 October the sectarian Heinrich Koerner broke into the school building, which had been locked by our elders. He broke in early in the morning, and immediately the suspended custodian Stock held classes with the children of the sectarians, and ever more insolently proved himself an enemy of God. The house breaker Koerner was disciplined twice by God, but he remained obstinate.

[D]On the 22nd Sunday after Trinity, 8 November, as the local congregation was leaving the church at the end of the morning service, the separatists with the apostate Stock, the former school teacher, at their head, as also Kauffung and Koerner, forced their way into the church. When I, pastor L. F. E. Krause, explained to them that they had no business here, since the service was over and the church would be locked, Kauffung answered in the name of the sectarians, "We will start now." They remained seated, and we let them sit. Thereupon they held their idolatrous service for two hours. Their wives had followed them. Thou long suffering God! Thy temple has been desecrated but Thou givest the blasphemers time for repentance. Oh, that they might reconsider. Maintain Thy small group in loyal humble faith till the end. Amen.

Satan's Rumbling, Grunting, and Groaning in the Church in Freistadt

On the 22nd Sunday after Trinity, I, pastor L. F. E. Krause, was delivering the morning sermon here at Freistadt when the devil pounded mightily on the inner sacristi door during the sermon so that those who sat close by turned to the door in terror. This pounding occurred just as I was making known to the congregation the salutary work of the Reformation, thru which God the Lord had broken the power of satan. This irked satan, and it should rightly irk that proud spirit that he has been put to shame by the foolishness of the Gospel. For that reason he is pounding. Oh, you ignorant pounding and rumbling devil!

In the atternoon, as we were rededicating the church by means of hymns, prayer, and the sermon, which is the main part of the service, since the separatists, as related, had defiled the church and had desecrated it by their service to Baal, and as I was explaining these things in the sermon on the basis of Psalm 45, then satan again grunted and roared now in this corner, now in that corner, now under the stairway. All those present heard it. That did not suit the devil very well, having been tempted with good bait, that his filth was being stirred up and revealed by the Word of God. For that reason he roared and grunted. Oh, you doltish, grunting, roaring, and growling devil, grunt and roar on now, for by the grace of God His children are laughing at your impotence, because they are protected by the omnipotence of God. I myself did not hear any of the pounding or roaring or grunting

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[D] As time went on, those who disagreed with Krause eventually became the majority of the congregation. The majority took over the church building and joined the Missouri Synod, while the minority built their own church building and stayed with the Buffalo Synod. While Krause calls the Missouri Synod group "apostates", it was this Missouri Synod group that under God carried on the work of the congregation so that it could endure to this day.

of satan, for I, but a weak implement of God, was prevented by the faithful God from hearing it, so that I would not be interrupted or disturbed in the sermon, which was just what satan wanted. But nevertheless I felt something very peculiar inwardly, not fear, but rather a joyous courage. That was the cover which God had hung in front of my ears, so that I should not notice satan's buffoonish trickery, but that I could confidently testify against him. Oh, Thou faithful God! Be at our side in the future, that we may remain faithful to Thee, and that we will not be afraid of satan and his sects. Amen.

Apostasy from the Faith

This church year of 1846 has been a miserable but purifying and faith strengthening year, for in this year half of the Freistadt congregation fell away from the Christian Church. In like manner half of the Milwaukee congregation fell away from the Christian Church. False doctrine did not cause their apostasy, but their hypocrisy which they had harbored for several years already in which they came to the table of the Lord in God's holy Christian church, but with evil trickery in their hearts against the statutes of God. They have received the true body and blood of the Lord Jesus for their damnation, but during all this time they always gave the appearance of being sincere members of the church. The Holy God, who detests deceivers, brought this secret enmity to light when He permitted them to break out in their evil activities. These stubborn souls declared their independence from their pastor because they did not like the duty, commanded in God's Word, to denounce sins, nor the procedure of church discipline against open sinners. Immediately they developed into a heretical sect, since they themselves dispensed the Holy Sacraments. The instructions and admonitions directed to them by their pastor and from the whole ministerium they despised, and they persecute their pastor, whom they have deposed, contrary to all divine right. Even tho this apostasy is depressing, yet it is also comforting, for according to the Word of God it is a sign of the Judgment Day, for which Christians are yearning. There is also another comfort, namely this, that the Lord has cleaned off His stage and has preserved His small group in grace and separated them from the chaff. May He give grace that separatists will permit themselves to be led to repentance, since He has already extended His chastising rod among them in the form of various judgments. May He preserve His own children in loyalty to Him to the end, and may He be at our side, so that we may patiently continue to bear the cross. Amen.

The richly gracious Triune God and merciful King of the Church has reigned in the congregation, in respect to the Holy Office and the Church, as follows: This year 120 sermons were delivered, and the exposition of the Augsburg Confession was completed. Twenty-one children were baptized. Ten children were confirmed. 1,070 attended Holy Communion, 400 less than the year before, on account of the apostasy this year. Three couples were married. Seven persons were called into eternity by death, two adults and five small babes.

Physically God our Lord blessed us with a superabundant rich harvest, with peace in the civil administration, and with health, whereas in other places crop failures, famines, and uprisings occurred. Oh, how graciously does not the faithful Lord deal with us unworthy people in Freistadt! May He give us grace, that His goodness will lead us to repentance. Amen.

Now, dear faithful Lord God, as we go from the old into the new church year, we pray Thee, that Thou wouldst be our stay also in the new year. Help us, that in this new year we will walk before Thee in a new life, and finally, out of grace, bring us into the new Church Year of Thy Church Triumphant, out of pure grace. Amen. Amen.

The Church Year 1847

Much affliction is caused in the name of the Triune God. But God's consolation was fulfilled in us, for God is our confidence and our strength, a help in the greatest need which has befallen us. The gates of hell could not overcome His congregation. God be praised. On 6 September the separatists Carl Hilgendorf, Wilhelm Dumstrey, Joh. Groth, Georg Garbisch, Sr., Wilhelm Bogislav Jaeger, Friedrich Groth, Christian Groth, Ernst Schneider, Carl Friedrich Schmidt, Wilhelm Krueger, Johann Schmeling, Friedrich Strodi, Heinrich Koerner, Samuel Dohnke, Joh. Goetsch, Martin Christoph Taute, Friedrich Groth, Martin Freidrich Hafemeister, Martin Schoessow, Joh. Goedhke, Wilhelm Friede, Karl Kauffung, Christian Schneider, Joachim Wilde, August Klug, Michael Helm, Carl Schubert, August Lemke, Franz Lemke, Joachim Suelflow, Martin Stock, wrung from the local Evangelical Lutheran congregation half of the church land as also the church and the school buildings, which the congregation surrendered so as to avoid a great calamity, since the separatists laid hand on us, and fell upon us with their fists. Let all these be gone, they yet have nothing won, the kingdom of God ours remaineth. We endured the robbery of our goods with joy. The congregation kept half of the church land as also the parsonage and the cemetery, next to which they erected a church in the fall of this year, which was dedicated to the service of God on 21 November the 25th Sunday after Trinity. For a whole year services had been conducted in the homes of members and in the parsonage. Lord our God, let this small church be commended into Thy protection, protect Thy congregation from the devil, and correct the deceived and mistaken people. Amen.

In this church year 119 sermons were delivered; 19 children were baptised; 12 children were confirmed; 5 couples were married; 875 attended communion; ten fellow Christians were called into eternity by God and twelve persons joined the congregation; several persons who had sinned openly made public confession of their sins and received absolution and were reinstated. God be praised for His inexpressible grace. Amen. He helps in every affliction.

The Church Year of 1848

On 27 December, the third day after the birth of Christ our Lord, 1847, the separatists mentioned above were publicly excommunicated by the ministerium after they had disgraced the third step of admonition. May God grant that they will take it to heart, repent, and again become God's children. Amen.

In May 1848 I, Lebrecht Friedrich Ehregott Krause, local pastor, was called to serve the Evangelical Lutheran congregation at Martinsville, near Buffalo, New York. After I weighed all the circumstances, I acknowledged this call as a divine call and with the help of God and the advice of the venerable ministerium I accepted the call on 16 July, the 4th Sunday after Trinity, 1848. Thy will be done. Amen.

On 3 September 1848, the 11th Sunday after Trinity, I, Lebrecht Friedrich Ehregott Krause, delivered my farewell sermon on Acts 20, 32, with my beloved brother in office, Pastor Kindermann from Kirchhayn, present. I had with the gracious help of God labored for seven years in the vineyard here. God the Lord, thru the vocation of the Evangelical Lutheran congregation at Martinsville, in the State of New York, had called me to work in the vineyard of the Church there. Lord God! Thy will be done! Amen. Lord Jesus! Preserve the congregation in Freistadt, pure in doctrine. Amen. Be with them, now and always, and preserve it in Thy grace. Amen!

A BRIEF HISTORY OF FREISTADT

In October, 1839, about 20 men and boys left the small town of Milwaukee and walked along trails through the ancient forest to a point about 15 miles northwest of Milwaukee. There they used axes and saws to cut down trees and build some log cabins. By Christmas they already had snow, but they also had completed some homes and they could now walk back to Milwaukee to bring out their women and children.

Times were not easy during the early years. There was no farm land except what they could clear with their axes. Most of the food had to be carried out from Milwaukee. Death paid a visit often.

The families that settled Freistadt in 1839 did not come for the usual reason of improving their economic lot. They were common people whose life in the province of Pomerania in Prussia was none too easy, but the reason that caused them to leave their homes was religious.

King Frederick William III of Prussia had decided that having both the Lutheran and the Reformed churches in his kingdom was unnecessary, so he combined them into a new United church. Churches in Europe at that time had often deteriorated to a point where they were no longer very Christian. Jesus was not accepted as the Son of God, but rather as a good man and a good teacher. The doctrine of sin and salvation was often neglected, and sermons were given on subjects that might improve the life of the people, such as improved agricultural methods.

As a result, the king's new Reformed church met with some criticism in the beginning, but little real opposition. By 1825, only 41 Lutheran pastors still remained outside the United church, out of a total of more than 600 Lutheran pastors in Prussia.

Those Lutheran pastors who refused to join the United church opposed it mostly on the matter of Holy Communion. Jesus taught that He was the bread of life, and that in the Lord's Supper His body and blood were present.

This had always been Lutheran doctrine, but the new United church taught the Reformed point of view, that the bread and wine only symbolized the body and blood of Christ.

For a number of years the king tried persuasion and threats to get the remaining Lutheran pastors and congregations to join the United Church. It was now illegal to be a member of the Lutheran Church, and in 1834 the king sent some soldiers to the Lutheran church in Hoenigern. The church members tried to keep the soldiers out, but the troops forced their way into the church building with swords and rifles. The congregation members were arrested, and the pastor was put in prison. From then on all Lutheran pastors were arrested and jailed, whenever they could be found.

News of the use of soldiers against the Lutherans spread throughout Prussia. While the common people were not theologians, they could see that they had to decide a very basic question. Did the king have the right to set aside certain teachings of the Bible, or did the Lutherans have the right and duty to preserve their doctrine, regardless of the wishes of their king?

At this point many Lutherans reconsidered their membership in the United church, and new congregations, now called "Old Lutherans", sprang into existence. Many people decided that their first and highest duty was to their God, not their king. Those who were caught attending a Lutheran church service were fined or imprisoned, but membership in the Old Lutheran churches still grew.

Most of the Old Lutherans felt that they should stay in their homeland and continue the fight to preserve the Lutheran church. Others, however, felt that

situation was hopeless, and they made plans to emigrate. In 1836 small groups actually left for America and Australia. However, when government officials became aware that hundreds of people were requesting passports for religious reasons, these passports were held up and delayed.

It was not until 1838 that a group of about 700 Lutherans was permitted to leave for Australia.

The Lutherans in Pomerania had to wait even longer, and they were not granted their passports until May of 1839. In June about 570 people from Pomerania, and a slightly larger group from several other provinces, started on their way to America. They travelled through Hamburg to Liverpool, England, where they boarded sailing ships for the four week trip to New York. They took the Erie Canal to Buffalo, and from there they had planned to go to Wisconsin. However, since it was already September, and since the money was running out, most of the people stayed in Buffalo, under Pastor Grabau.

About 40 Pomeranian families under Captain von Rohr travelled on by boat to Milwaukee, arriving in October. Heinrich von Rohr had been a captain in the Prussian army, but was court martialed and discharged because he had his child baptised by a Lutheran pastor. Some of the families stayed in Milwaukee, but von Rohr and about 20 families moved on out into the forest to found Freistadt.

While the early settlers had to live through many trials and tribulations, God was with them constantly, and under His guidance and protection our congregation has grown and prospered to this day.

Publishing Committee
Trinity Lutheran Church of Freistadt
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Footnotes

1. Ruhemann Friedrich Eylert (1770-1852) was court chaplain at Potsdam from 1817 and a bishop and cabinet member. He was the chief adviser of Friedrich Wilhelm in constructing the agenda for the union of Lutheran and Reformed churches in Prussian lands.

2. Johann August Wilhelm Neander (1789-1850) was a converted Jew who studied theology under Schleiermacher and others; professor at Heidelberg, after 1813 at Berlin; church historian. He was inclined to a romanticist view of the gradual victory of Christianity and he opposed confessionalism as a violation of the freedom of the human spirit. He was turned against the confessional movement especially because of its criticism of Schleiermacher.

3. By "church book" Krause means the agenda which by order of the king had been prepared to expedite the union of Lutherans and Reformed in Prussia. It is usually called the Union Agenda.

4. Krause evidently means that the funeral ceremony was a pagan one.

5. Fausto Sozzini (1539-1604) and his uncle Lelio Sozzini (1525-1562) were Italian reformers. Their system of theology eliminated some important doctrines such as the Trinity, the divinity of Christ, original sin. They emphasized that following Christ meant adopting His virtues.

6. Martin Luther (1483-1546) the great reformer. Johann Arndt (1555-1621) pastor in Badeborn in Anhalt; when Duke Johann Georg became Reformed 1596, he prohibited the use of exorcism in the baptism formula as well as the use of images and pictures in churches. Arndt objected, and was deposed. Subsequently he worked in Braunschweig. In 1605 he published the first part of his ***Wahres Christentum***, a book of devotions which gained great popularity in pietistic circles.

Christian Scriver (1629-1693) pastor at Magdeburg, court chaplain at Quedlinburg, with his contemporary Heinrich Mueller (1631-1675) was one of those concerned Lutherans who raised their voices against the superficial Christianity of their time and thus paved the way for the spread of pietism. Johann Lassenius (1636-1692), author of devotional books and court preacher at Copenhagen also belongs to this generation of Lutherans who tried to face the challenge of the breakdown of and erosion in the Christian church in the period after the Thirty Years' War.

7. Under the state church in Prussia, unlimited religious freedom did not exist. Pastors were not permitted to officiate unless they had a license from the government. Religious meetings not under the official auspices of a church were not permitted. When those people who objected to the state sponsored union of Lutheran and Reformed churches met together, they were thus guilty of breaking the law. Krause himself had ministered to such dissidents, and when apprehended, was jailed by the authorities.

8. August Ludwig Christian Kavel, born in Berlin 1798, pastor in Brandenburg, led an organized emigration to Australia. See Wilhelm Iwan, ***Um des Glaubenswillen nach Australien*** (Breslau, 1931).

9. Grabau's biography was written by his son and was published as ***Lebenslauf des Ehrwuerdigen J. An. A. Grabau*** . . . von Joh. A. Grabau (Buffalo: Volksblatt Publishing Co., 1879). This has been translated and appeared in ***CHIO*** XXIII no. 1 (April 1950), 10-17; XXIII, no. 2 (July 1950), 66-74; XXIII, no. 4 (January 1951), 176-181; XXIV, no. 1 (April 1951), 35-39; XXIV, no. 2 (July 1951), 74-79; XXIV, no. 3 (October 1951), 124-132; XXV, no. 2 (July 1952), 49-71.

10. Heinrich von Rohr (1797-1874), German nobleman and military officer who was dismissed from the military because of his objections to the unionistic pastors whom the military were required to patronize. He was imprisoned for his propaganda against the king's religious policies, then emigrated with Grabau. He was the lay leader of the migration to Wisconsin, then returned to Buffalo, studied theology under Grabau and became a pastor.

11. This was the pastoral letter which Grabau had written to the Lutheran settlers in Wisconsin and other places. It was dated 1 December 1840 and was intended to pursuade the scattered Lutherans that they should not be overzealous in appointing laymen to administer the sacraments. A copy of the ***Hirtenbrief*** was also sent to the Saxon Lutherans who had just settled in Missouri. The strong emphasis on centralized church government jarred the Saxons since they themselves had but just suffered great disillusionment on this score. As a result of their polemics with Grabau and the Buffalo Synod they printed the Hirtenbrief.

12. The issue was mainly whether Lutheran settlers on the frontier had the right to name one of their number to serve as lay minister and dispense the sacraments. The clergy in the Buffalo Synod opposed this notion emphatically.

13. By settlement, Krause means the hamlet later called Freistadt, now in the City of Mequon.

14. Roggenbuck was a Pomeranian immigrant and a farmer. In Buffalo in 1840 he was charged with heresy on the doctrine of the two natures of Christ, which Grabau labeled as Nestorianism. See ***Zweiter Synodal-Brief von der Synode der aus Preuszen ausgewanderten lutherischen Kirche, versammelt zu Buffalo, N. Y. im Juli 1848***. (Buffalo: Brunck und Domedion, 1850), p. 45 f. In ***Der Hirtenbrief,*** p. 11, Grabau complained that Roggenbuck gave religious instruction and even delivered homilies to people who assembled. It seems that Roggenbuck came to Milwaukee where he continued as leader of a separatist group of Lutherans who did not affiliate with any synod for some time.

Zion and Dreyer were teachers in Grabau's congregation in Buffalo and were suspended for reasons not altogether clear from the extant records. Grabau later reported that they were Roggenbuck pietists, see ***Zweiter Synodal-Brief***, p. 45; also (J. A. A. Grabau), "Ein Rueckblick in die Vergangenheit, Vortrag an unsere Gemeine in Buffalo, den 21. Februar 1875. Die Geschichte unserer Schule seit dem Jahre 1836 bis 1875," in ***Die Wachende Kirche***, X, no. 1 (1 January 1876), p. 1-4.

It is not known who Hildemann was, nor can Schmidt or Maahs be identified. It may be that the Lemke here referred to was one August Lemke who at one time was a teacher in the school in Buffalo, and later, as Krause relates, served in the congregation in Wisconsin, but was soon deposed. There is no further information on Luck.

15. By estates, Krause means the divinely instituted statutes or positions of authority occupied by incumbents at the head of government, the family, and the church.

16. Gustav Adolph Kindermann (1805-1856) was a Lutheran pastor who had been associated with the Old Lutherans in Silesia and Pomerania. See Elmer H. Marth, "Gustav Adolph Kindermann, Leader of a German Lutheran Immigration and Pioneer in Southeastern Wisconsin," in ***CHIO***, XXXVII, no. 3 (October 1965), 135-145; XXXVIII, no. 4 (January 1966), 168-188.

17. See E. Clifford Nelson and Eugene L. Fevold, ***The Lutheran Church Among Norwegian-Americans, A History of the Evangelical Lutheran Church.*** (Minneapolis: Augsburg Publishing House, 1960), ***passim.***

18. Krause records the name as Bake, but the man referred to was no doubt Sren Bache. See Sren Bache, ***A Chronicle of Old Muskego, The Diary of Sren Bache 1839-1847***, translated and edited by Clarence A. Clausen and Andreas Elviken, (Northfield, Minn.: Norwegian-American Historical Association, 1951). This is a valuable and interesting supplement to the narrative of Krause's contacts with the early Norwegian Lutherans in Wisconsin. On page 88 this diary gives the letter of the Norwegians to Krause requesting the ordination of Clausen. Bache also recorded interesting observations on this examination and ordination, at which he states he was present.

19. These and other primary sources to which Krause makes reference as having been deposited in the church records evidently have been lost. They are not in the archives of Trinity Church. After the congregation split, as Krause very briefly relates at the end of his ***Chronicle***, these records would presumably have been kept by his own congregation, rather than that part which joined the Missouri Synod. In the reapprochement of the 1860's, however, the Missouri Synod congregation gained both members and property of the Buffalo Synod congregation, as well as some of the records, but the primary source materials which Krause makes reference to are not among those records today.

20. These immigrants established the settlement of Kirchhayn, northwest of Freistadt. This congregation split a number of times. Historic David's Star Church is today affiliated with the Wisconsin Synod.

21. The Feast of St. James the Greater that year fell on 25 July.

22. What the purpose of this ceremony was, is nowhere indicated in the extant records. By that time there seems to have been some question about Krause's authority as pastor, and this may have been designed to reaffirm his authority.

23. This refers to the organizing convention of the Buffalo Synod.

24. By ministerium, Krause means the body of clergy of the Buffalo Synod. Krause obviously omits most of the facts in the development of tensions in his congregations which soon culminated in a tragic split. See Roy A. Suelflow, ***Walking With Wise Men***, (Milwaukee: The South Wisconsin District of The Lutheran Church-Missouri Synod, 1967), 32 ff.